



# Catalogue

OF THE

## Arabic and Persian Manuscripts

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BANKIPORE

VOLUME XVI

(PERSIAN MSS.)

SUFISM, PRAYERS, HINDUISM AND HISTORY  
•OF CREEDS AND SECTS

*Prepared by*

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*Khan Bahadur*

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- No. 1376. A good copy of Khwājah Bahā ud-Dīn Naqshbandī's discourses and spiritual sayings, collected by his disciple Ṣalāh bin Mubārak, and entitled Anis ut-Tālibīn.
- No. 1377. An exceedingly valuable copy of an abridgment of the preceding work, due to the penmanship of the celebrated Jāmī.
- No. 1386. A good copy of ʿIsā bin Qāsim bin Yūsuf's 'Ayn ul-Maʿānī, containing a mystical interpretation of the ninety-nine names of God.
- No. 1403. A very beautiful, but modern, copy of Mun'im's Ilhāmāt or Sufic aphorisms, entitled Ilhāmāt-i Mun'imī.
- No. 1420. A beautifully written copy of Jamāl ud-Dīn bin Faṭḥ Ullah Shīrāzī's translation of Kaf'amī's Miṣbāḥ.
- No. 1421. A good copy of Ṣadr ud-Dīn Muḥammad Tabrizī's translation of Buhā ud-Dīn ʿĀmilī's Miftāḥ ul-Falāḥ.
- No. 1433. A good copy of Muḥammad Bāqir bin Muḥammad Taqī Majlisī's popular Shīʿah work Zād ul-Maʿād, containing prayers.
- No. 1434. Another beautiful copy of the same Zād ul-Maʿād.
- No. 1455. An autograph copy of Muḥīt-i Maʿrifat, a treatise on Hindū gnosticism, by Kirpāl Dās.

Imperial Library.

J. A. CHAPMAN.

*Calcutta, December 5th, 1928.*

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# PERSIAN MANUSCRIPTS.

## ASCETICISM AND SUFISM.

No. 1345.

foll. 219 ; lines 17 ; size  $10\frac{1}{4} \times 6\frac{1}{4}$  ;  $8\frac{1}{4} \times 4\frac{1}{4}$ .

كشف المعجوب

### KASHF-UL-MAHJÛB.

The most ancient and famous Persian work on Şûfism, treating of the doctrines and practices of the Şûfis, with biographical notices of eminent *Shaykhs* and useful historical matter.

Author: 'Abul Hasan 'Alî bin 'Uṣmân bin 'Alî ul-Gaznawî ul-Jullâbî ul-Hujwîrî: ابر الحسن علي بن عثمان بن علي الغزنوي الجلابي الهجویری.

Beginning:—

ربنا آتنا من لدنک رحمة ..... الحمد لله الذي كشف

الاولیائہ بواطن ملکوتہ الخ \*

A very excellent translation of the work by R. A. Nicholson has been published in the Gibb Memorial Series, London, 1911, and a very learned account of the work and the author will be found in Professor Nicholson's preface.

The name of the author appears with a slight change in some copies of the work (see Ethé, Ind. Office Lib. Cat., No. 1773). In the present copy it is 'Alî ibn 'Uṣmân bin Abî 'Alî ul-Jullâbî ul-Gaznawî ul-Hujwîrî: علي ابن عثمان بن ابي علي الجلابي الغزنوي الهجویری.

The author, a native of Gaznah in Afġânistân, travelled extensively, and studied Şûfism under several distinguished *Shaykhs*. He finally settled in Lâhaur, where he died, according to some in A.H. 456=A.D. 1064, and according to others in A.H. 464 or 465=A.D. 1072 or 1073. Nicholson is probably correct in holding that

Hujwiri died between A.H. 465 and 469=A.D. 1073 and 1077. He enumerates nine other works by the author, none of which, he says, have been preserved. For further particulars of the work and the author see Rien, i, p. 343; *Ethé*, Ind. Office Lib. Cat., *loc. cit.*; *Ethé*, Bodl. Lib. Cat., No. 1245; Stewart's Cat., p. 39; G. Flügel, vol. iii, p. 404; W. Pertsch, Berlin Cat., p. 287; Ivanow, A.S.B. Collection, No. 1149, and A.S.B. Curzon Collection, No. 403. Bibliotheca Sprenger, No. 748; Hâj. Khal., vol. v, p. 215. See also Browne, Lit. Hist., II, p. 288. The contents of the work have been fully enumerated in *Ethé*, Ind. Office Lib. Cat., *loc. cit.*

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1346.

foll. 272; lines 28; size 11×7; 9×5.

کیمیای سعادت

## KĪMIYĀ-I SA'ĀDAT.

An exceedingly valuable, and perhaps the oldest, copy of the popular ethico-mystical work. It treats of the religious and moral obligations of a true Muslim.

Author: Huffat-ul-Islām Shāykh Zayn-ud-Dīn Abū Hāmid Muḥammad bin Muḥammad ul-Gazālī uṭ-Tūsī: حجة الاسلام شيخ زين الدين ابو حامد محمد بن محمد الغزالي الطوسي.

Beginning:—

شکر و سپاس فراوان بعدد ستارۂ آسمان و قطرۂ باران و ریک بیابان

و برک درختان \*

Gazālī, the great philosopher, lawyer and mystic of his age, was born at Gazālah, a village near Tūs in Khurāsān, in A.H. 450=A.D. 1058. After receiving his early education at his native place, he went to Nishāpūr, where he studied theology under the Imām ul-Ḥaramayn Abul Ma'ālī 'Abd-ul-Malik ul-Juwaynī (d. A.H. 478=A.D. 1085), after whose death Gazālī attached himself to the celebrated Wazīr Nizām-ul-Mulk, who appointed him as principal of the Nizāmiyah Madrasah at Bagdād in A.H. 484=A.D. 1091. After four years Gazālī resigned his post in favour of his brother Aḥmad Gazālī and applied his mind to a closer study of philosophy. Subsequently he

went on a pilgrimage to Mecca and on his return visited Damascus, Jerusalem, Alexandria and other places, and finally returned to his native land where he died in great celebrity on the 14th of Jumâdâ II, A.H. 505=A.D. 1111.

Gazâlî's works are numerous. See Brockelmann, vol. i, p. 419, who mentions not less than sixty-nine. For further particulars of the author and his works see R. Gosche, *Ghazzalî's Leben und Werke*, in 'Abhandlungen der Berliner Akademie', 1858, p. 239; Schefer, *Chrestomathie, Persane*, ii, p. 212; Schmölders, *Essai sur les écoles philosophiques chez les Arabes*; Munk, *Mélanges de philosophie*, p. 336; Ibn-i Khallikân, vol. ii, p. 37; *Ṭabaqât-ul-Kubrâ* by Subkî, vol. iv, p. 101; Clément Huart, *History of Arabic Literature*, p. 265; Nicholson, *Literary History of Arabs*, p. 338; Browne, *Lit. Hist.*, II, p. 295; Arbuthnot, *Arabic Authors*, p. 70. For other copies of the present work see Rieu, i, p. 37; Ethé, *Bodl. Lib. Cat.*, Nos. 1429-1430; Ethé, *Ind. Office Lib. Cat.*, Nos. 1781-1791; W. Pertsch, *Berlin Cat.*, p. 288; J. Aumer, p. 61; A. F. Mehren, p. 5; *Cat. des MSS. et Xylographes*, p. 256; Fleischer, *Cat. Dresd.*, Nos. 4 and 255; Ivanow, *A.S.B. Collection*, Nos. 1160-1164, and *A.S.B. Curzon Collection*, No. 405; see also Hâj. Khal., vol. v, p. 285. A good copy of the work, said to have been transcribed from and collated with the author's copy is noticed in the Bûhâr Lib. Cat., vol. i, p. 128. The work has been printed in Calcutta (without date), and lithographed in Lucknow, A.H. 1279 and 1282; with marginal notes at Bombay, 1882. A Turkish translation of the work appeared in Constantinople, A.H. 1260, and was translated into English under the title 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher', by H. A. Homes, Albany, N.Y., 1873.

The present work is an abridgment of the author's own Arabic work *احياء العلوم* (printed in Cairo, A.H. 1278; Lucknow, A.H. 1281: Bûlâq, A.H. 1306), to which he refers in the preface.

The preface is divided into the following four introductory chapters, called '*Unwân*':—

1. عنوان اول آنست که حقیقت خود را بشناسد
2. عنوان دوم آنست که حق تعالی را بشناسد
3. عنوان سوم آنست که حقیقت دنیا را بشناسد
4. عنوان چهارم آنست که حقیقت آخرت را بشناسد

The work itself consists of four books, called *Rukn*, the first two of which treat of external, and the last two of spiritual life, as follows:—

۵  
رکن اول گزاردن فرمان حق است که آنرا عبادت گویند -  
رکن دوم نگاه داشتن ادب در حرکات و سننات و معیشت که آنرا  
 معاملات گویند -

و اما آن دو که بیاطن تعلق دارد یکی باک کردن دل است از  
 اخلاق نا بسندیده چون خشم و حسد و کبر و عجب که این اخلاق را  
 مهملکات و عقبات راه دین گویند -  
دیگر رکن آراستن دل است باخلاق بسندیده چون صبر و شکر و محبت  
 و رجا و توکل که آنرا منجبات گویند -

Each *Rukn* consists of ten *Asl*, as follows:—

*Rukn I*, on fol. 26<sup>a</sup>.

- اصل اول درست کردن اعتقاد اهل سنت و جماعت است -
- اصل دوم در طلب کردن علوم است -
- اصل سیوم در طهارت است -
- اصل چهارم در نماز است -
- اصل پنجم در زکوٰۃ است -
- اصل ششم در روزه است -
- اصل هفتم در حج است -
- اصل هشتم در تلاوت قرآن است -
- اصل نهم در اذکار است و دعوات -
- اصل دهم در ترتیب اوردن است -

*Rukn II*, on fol. 56<sup>b</sup>.

- اصل اول در آداب طعام خوردن است -
- اصل دوم در آداب نکاح است -
- اصل سیوم در آداب کسب و تجارت است -

- ۱ اصل چهارم در طلب حلال است .
- اصل پنجم در آداب محبت است .
- اصل ششم در آداب عزت است .
- اصل هفتم در آداب سفر است .
- اصل هشتم در آداب سماع و وجد است .
- اصل نهم در آداب امر معروف و نهی منکر است .
- اصل دهم در آداب رعیت نگاهداشتن و تربیت رانندگی است .

*Rukn III, on fol. 121<sup>b</sup>.*

- اصل اول در ریاضت نفس است .
- اصل دوم در علاج شغوت شکم و فوج است .
- اصل سیوم علاج شوره سخن و آفت زبان است .
- اصل چهارم علاج بیماری خشم و همد است .
- اصل پنجم علاج دوستی دنیا است .
- اصل ششم علاج دوستی مل است .
- اصل هفتم علاج دوستی جاه و حشم .
- اصل هشتم علاج ریا و نفاق در عبادت است .
- اصل نهم علاج کبر و عجب است .
- اصل دهم علاج غرور و غفلت است .

*Rukn IV, on fol. 191<sup>a</sup>.*

- اصل اول در توبه و بیرون آمدن از مظالم است .
- اصل دوم در شکر و صبر است .
- اصل سیوم در خوف و رجا است .
- اصل چهارم در درویشی و زهد است .
- اصل پنجم در توحید و توکل است .
- اصل ششم در محبت خدای تعالی و شوق بهشت .

اصل هفتم در صدق و اخلاص است -  
 اصل هشتم در محاسبه و مراقبه است -  
 اصل نهم در تفکر است -  
 اصل دهم در یاد کردن مرکب و احوال آخرت است -

Foll. 61-95, 105-106 and 121-268, written in an old learned Naskh, are asserted to be due to the penmanship of the author, and a note in support of this assertion is found on the title-page as well as at the end of the copy. The note runs thus:—

از مردم ثقاۃ همچو میرزا محمد زاهد مرحوم صدر کابل و مولوی  
 عبد الکیم و میران محمد فاضل مرحوم گجراتی مسموع شده که خط  
 قدیم این کتاب شریف و نسخه لطیف خط امام الهمام قدوة العارفين اسود  
 السالکین امام محمد غزالی رحمه الله علیه است و چند جزو اول و چهار  
 ورق آخر به خط کاتب است \*

The above note is followed by three others by nobles of 'Ālamgīr's time. A seal of Qâbil Khân 'Ālamgīrī is found on the right side of these notes.

The price of the MS. 'rupees one hundred' is recorded on the title-page. Several seals and notes on the title-page have been defaced by some mischievous hand.

The seal of a former owner سید مرتضی حسینی, dated A.H. 1291, is found at the beginning and end of the copy.

Another seal of one محمد معصوم, dated A.H. 1181, is found on the title-page.

The folios in a later hand do not contain any date, but apparently they were written in the 16th century.

### No. 1347.

fol. 458; lines 17; size 12×7; 8×4.

The Same.

Another good and beautifully written copy of 'Gazālī's Kimiyā-i Sa'âdat, beginning as usual.

The MS. is water stained, and some folios at the beginning are damaged.

Written in beautiful Nasta'liq, within gold and coloured borders, with an illuminated, but faded, 'Unwân.  
Not dated; 17th century.

No. 1348.

fol. 192; lines 17; size  $9\frac{1}{2} \times 5$ ;  $6 \times 3$ .

زبدۃ الحقایق

## ZUBDAT-UL-HAQÂ'IQ.

A well-known work on the doctrine of Sûfism and its subtleties.

Author: Abul Faḍā'il (or Abul Ma'ālī) 'Abd Ullah bin Muḥammad bin 'Alī ul-Miyānāfi, with the honorary epithet 'Ayn-ul-Qudât, of Hamadân: أبو الفضائل [یا ابو المعالی] عبد الله بن محمد بن علي الميانجي، الملقب به عين القضاة همداني.

Beginning:—

سپاس آن خدائی که آفرید عالم را نه از اصلی ..... و استعانة  
نکرده بکسی آفریدگار بی معیننی یعنی بی یاری آن \*

'Ayn-ul-Qudât a well-known mystic, is the author of several Sûfic works in Arabic and Persian. He was a disciple of Shaykh Aḥmad Ġazālī (the brother of the well-known philosopher Muḥammad Ġazālī, d. A.H. 517=A.D. 1123), and died in A.H. 525=A.D. 1131 or A.H. 533=A.D. 1138. See Nafahât-ul-Uns, p. 475; Khazinat-ul-Āṣfiyâ, p. 680; Hâf. Khal., vol. iii, pp. 459 and 536; Safinat-ul-Auliya, p. 288. The author of the Makhzan-ul-Garâ'ib, p. 531 and several others state that 'Ayn ul-Qudât was put to death by order of Sulṭân Sanjar's Wazir Qiwaṃ ud-Din.

The work, which is also known as Tamhîdât-i 'Ayn-ul-Qudât تمهیدات عین القضاة, is divided into ten *Tamhîd* (but Ethé, Ind. Office Lib. Catalogue No. 1793 has '*Uṣûl*' for '*Tamhîd*'): ..... این کتاب تصنیف: کردیم بده تمهید نام این کتاب زبدۃ الحقایق نهادم.

The work consists of Sûfic precepts illustrated by mystical meanings of Quranic verses and sayings of the Prophet and other holy men. The persons to whom these precepts are addressed, are not named, but designated ای عزیز, or sometimes دوست.

The work and the author are mentioned in several catalogues, but almost all the copies begin differently. For particulars see Rieu



i, p. 411 and E. Blochet, vol. i, Nos. 92-94, where a collection of his letters consisting of Sûfi speculations, addressed to his spiritual friends, is noticed. Comp. also Ethé, Bodl. Lib. Catalogue, No. 1247; Ethé, Ind. Office Lib. Catalogue, No. 1793; G. Flügel, iii, pp. 413 and 414; A.S.B. Cat., Nos. 1166-1167. A Turkish translation of the work is mentioned in G. Flügel, *loc. cit.*

Written in ordinary Indian Ta'liq with copious notes on margins. Not dated; 19th century.

Scribe: شیخ بده ولد شیخ حسین ولد شیخ محمد عشاق چشتی.

### No. 1349.

fol. 200; lines 14; size  $8\frac{1}{2} \times 5\frac{3}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of 'Ayn-ul Qudât's Zubdat-ul-Ḥaqqâ'iq, with 'a different beginning:—

..... هذا كلام سلطان العارفين والاولياء قطب الاقطاب والاصفياء  
حضرت مولی ابو المعالي عین الحق والدين ..... سپاس آن خدایرا  
که آفرید عالم را نه اصلی \*

The copy exactly agrees with the preceding one except for the first Arabic sentence which is not found in No. 1348.

Folios have been misplaced in some places. The right order seems to be: fol. 1-8, 16, 10-15, 9, 17-200.

Written in ordinary Ta'liq.

Not dated; 19th century.

### No. 1350.

fol. 72; lines 15; size  $9\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{3}{4} \times 2\frac{1}{2}$ .

شرح غوثیه

### SHARḤ-I GAUṢIYAH.

A commentary upon the great saint Shaykh Muḥyi-ud-Dîn 'Abd-ul-Qâdir Jilânî's (d. A.H. 561 = A.D. 1166) Arabic treatise غوثیه on the doctrine of Sûfism.

Commentator: Wali bin Mulūk Shāh us-Ṣiddiqi ul-Qādiri ولي بن ملوك شاه الصديقي القادري.

Beginning:—

حمد بيحد و ثناء بيحد مر حضرتي را كه حقيقت انسان آيينه مظهر  
ذات و صفات جلال و جمال ويست الخ •

The commentator, a follower of the great Shaykh, is also the author of another Ṣūfī treatise, entitled نصيحة الماريني, noticed in W. Pertsch, Berlin Cat., p 298. Dr. Ethé, Ind. Office Lib. Cat. No. 1797, is however of opinion that the commentator was a disciple of the great Shaykh. This is erroneous, since the work contains numerous quotations from Sa'di (d. A.H. 690=A.D. 1291); see foll. 19<sup>b</sup>, 20<sup>a</sup>, 22<sup>b</sup>, 65<sup>b</sup>, etc. Again on fol. 28<sup>b</sup> is a verse from Maḡribi (d. A.H. 809=A.D. 1406), also found in the copy of the poet's Diwān, No. 165, fol. 21<sup>b</sup>. It is therefore evident that the commentator Wali bin Mulūk Shāh wrote this work in or after the ninth century A.H., and cannot therefore be a disciple of the Shaykh.

For the Arabic original غوثية see No. 1580, and Hāḡ. Khal., vol. iii, p. 423.

Two copies of the present commentary are noticed in Ethé, Ind. Office Lib. Cat., Nos. 1797 and 1798. Another copy is here and will be noticed in the volume of notices of manuscripts of mixed contents. It is in a volume with other MSS. See also A.S.B. Cat. Nos. 1174-1175.

Written in hasty Ta'liq.

Dated, A.H. 1180.

Scribe: سليمان بن قاضي احمد.

No. 1351.

foll. 231 : lines 17 : size  $10\frac{1}{4} \times 6\frac{1}{4}$  :  $6\frac{1}{4} \times 3\frac{1}{4}$ .

مرصاد العباد

MIRṢĀD-UL-'IBĀD.

A work on the doctrines of Ṣūfism, treating of the spiritual progress of the soul through its various stages.

Author: Shaykh Abū Bakr 'Abd Ullah bin Muḥammad bin Shāhāwar (شاهوار, or Shāhāwar شاهوار, as in the British Museum Copies, or Shāhādur, شاهادر, as in the Bodl. and Vienna copies and in Hāḡ.

Khāl., or Shāmūr شامور, as in G. Flügel, iii, p. 453) ul-Asadī ur-Râzī, better known as Najm-ud-Dīn Dâyah :

شیخ ابوبکر عبد الله بن محمد بن شاهارز الاسدی الرازی المعروف  
به نجم الدین دایه \*

Beginning :—

الحمد لله رب العالمین و الصلوة نبیه و حبیبه محمد و آله اجمعین  
و حمد یبعد و ثناء یبعد مر پادشاهی را که وجود هر موجودی آنج \*

The author, sometimes called Najm-ud-Dīn Râzī نجم الدین رازی, was a disciple both of Najm-ud-Dīn Kubrâ (d. A.H. 618=A.D. 1221) and Majd-ud-Dīn Baghdâdî (d. A.H. 607 or 616=A.D. 1210 or 1219). The Mughal invasion compelled him to leave his native country and seek refuge in Asia Minor, where he made acquaintance with the distinguished mystics Jalâl-ud-Dīn Rûmî and Shaykh Sadr-ud-Dīn Qûniyawî. He died in A.H. 654=A.D. 1256.

We learn from the preface (foll. 6<sup>b</sup>–13<sup>b</sup>) that in spite of repeated requests by his disciples to write a work on Sûfism in Persian, the author could not do so because of the Mughal invasion and the author's flight in consequence to Asia Minor in A.H. 618=A.D. 1221. On reaching Qaysariyah, he found leisure and peace of mind, and began to write the work in Ramadân of the same year, and completed it in Siwâs, the 1st of Rajab, A.H. 620=A.D. 1223 under the auspices of Abul Fath Kayqubâd bin Kaykhusrau bin Qilij Arslân (of Rûm, who reigned A.H. 610–636=A.D. 1213–1238).

For further particulars of the work and the author see Khazīnat-ul-Aşfiyâ, p. 922 ; Nafahât ul-Uns, p. 499 ; Browne, Literary Hist., ii, pp. 495–496 ; Rieu, i, p. 38 ; G. Flügel, iii, pp. 417 and 453 ; Rieu Suppl., p. 10 ; Ethé, Ind. Office Lib. Cat., Nos. 1804 and 1805 ; Ethé, Bodl. Lib. Cat., No. 1248 ; Hâj. Khāl., vol. v, p. 495 ; Stewart's Cat., p. 43 ; A.S.B. Cat., Nos. 1177–1178. Notices et Extraits, xii, p. 416. A Turkish translation of the work was made by Qâsim bin Maḥmūd of Qarâ Hışâr under the auspices of Sultân Murâd of Turkey (A.H. 824–855=A.D. 1421–1455).

Najm-ud-Dīn Dâyah has also left the following works :—

تفسیر بحر الحقایق

سراج القلوب

سلوک ارباب النعم

حسرت الملوك

## تحفة الحبيب

## • تحفة المارک

The work, with its full title *المعاد الى المبدء*, is divided into five *Bâb*, subdivided into numerous *Faṣl*, as follows:—

*Bâb*, I, fol. 3<sup>b</sup>. Introduction, in three *Faṣl*:—

باب اول در ديپاجة کتاب و اين مشتمل بر سه فصل است:—

(۱) فصل اول در بيان آنکه فائده نهادن اين کتاب :

به نتيجہ ارباب طريقت و بيان سلوک چه

چيز است \*

(۲) فصل دوم در بيان آنکه سبب نهادن اين کتاب :

چه بود خاصه بپارسي \*

(۳) فصل سيوم در بيان آنکه اين کتاب را بر چه

نسق و نيچ نهادند \*

*Bâb*, II, fol. 17<sup>a</sup>. Origin of beings, in five *Faṣl*:—

باب دوم در بيان مبدء موجودات و اين مشتمل بر پنج فصل است:—

(۱) فصل اول در بيان فطرت ارواح و مراتب و معرفت آن

(۲) فصل دوم در بيان شرح ملکوتيات و مدارج آن

(۳) فصل سيوم در ظهور عوالم مختلفات از ملک و ملکوتات

(۴) فصل چهارم در بدایت خلقت قالب انسان

(۵) فصل پنجم در بدو تعلق روح بقالب

*Bâb*, III, fol. 50<sup>a</sup>. Present life, in twenty *Faṣl*:—

باب سيوم در بيان معاش خلق و آن مشتمل بر بیست فصل است:—

(۱) فصل اول در بيان حجب روح انسان از تعلق قالب و

آفات آن \*

(۲) فصل دوم در بيان تعلق روح بقالب و حکمت و فوايد آن

(۳) فصل سيوم در بيان احتياج بانبياء عليهم السلام در پرورش

روح انسان \*

(۴) فصل چهارم در بيان سبب نسخ ادیان و ختم نبوت محمد

عليه السلام \*

(۵) فصل پنجم در بيان ترقیب قالب انسان بر قانون شريعت

(۶) فصل ششم در بيان تزکیة نفس انسان و معرفت آن

Fol. 88<sup>a</sup>. (۷) فصل هفتم در بیان تصفیة دل بر قانون طریقت و معرفت  
آن \*

Fol. 96<sup>b</sup>. (۸) فصل هشتم در بیان تجلیه روح بر قانون حقیقت و  
معرفت آن \*

Fol. 103<sup>a</sup>. (۹) فصل نهم در بیان احتیاج بشیخ در ترتیب انسان و  
سلوک را \*

Fol. 107<sup>b</sup>. (۱۰) فصل دهم در بیان مقام شیخی و صفات و شرایط آن

Fol. 113<sup>a</sup>. (۱۱) فصل یازدهم در بیان شرایط مریدی و صفات آداب آن

Fol. 120<sup>a</sup>. (۱۲) فصل دوازدهم در بیان احتیاج ذکر و اختصاص ذکر بلا  
اله الا الله \*

Fol. 121<sup>b</sup>. (۱۳) فصل سیزدهم در بیان کیفیت ذکر گفتن و شرایط و  
آداب آن \*

Fol. 122<sup>b</sup>. (۱۴) فصل چهاردهم در بیان احتیاج مرید بتلقین ذکر از  
شیخ و حاصل آن \*

Fol. 125<sup>a</sup>. (۱۵) فصل پانزدهم در بیان احتیاج بخلوت و شرایط و آداب  
آن \*

Fol. 128<sup>b</sup>. (۱۶) فصل شانزدهم در بیان بعضی وقایع غیبی و فرق میان  
خواب و واقع و انواع آن \*

Fol. 132<sup>b</sup>. (۱۷) فصل هفدهم در بیان مشاهده انوار و مراتب آن

Fol. 137<sup>a</sup>. (۱۸) فصل هجدهم در بیان مکاشفات و انواع آن

Fol. 139<sup>b</sup>. (۱۹) فصل نوزدهم در بیان تجلی ذات و صفات خداوندی

Fol. 145<sup>b</sup>. (۲۰) فصل بیستم در بیان وصول بحضرت خداوندی بی  
اتصال و انفصال \*

*Bāb*, IV, fol. 149<sup>b</sup>. Future life, in four *Faṣl*:—

باب چهارم در بیان معاد نفوس سعدا و اشقیاء و این مشتمل بر چهار  
فصل است:—

Fol. 149<sup>b</sup>. (۱) فصل اول در بیان نفس ظالم و آن نفس لوامه است

Fol. 161<sup>b</sup>. (۲) فصل دوم در بیان معاد نفس سابق و این مطمئن است

Fol. 170<sup>a</sup>. (۳) فصل سیوم در بیان معاد نفس اشقی و این نفس اماره

است \*

The fourth *Faṣl* is not marked or distinguished.

*Bib*, V, fol. 179<sup>a</sup>. Spiritual progress of different classes of men, in eight *Faṣl* :—

باب پنجم در بیان سلوک طوایف مختلف و آن مشتمل است بر هشت فصل :—

Fol. 179<sup>a</sup>. (۱) فصل اول در بیان سلوک ملوک و ارباب فرمان

Fol. 187<sup>a</sup>. (۲) فصل دوم در بیان حال ملوک و سیرت ایشان با مرغانه  
از رعایا و شفقت بر احوال خلق \*

Fol. 198<sup>b</sup>. (۳) فصل سیوم در بیان سلوک وزرا و اصحاب قلم و نواب

Fol. 205<sup>a</sup>. (۴) فصل چهارم در بیان سلوک علما و مفتیان و مذکران و  
قضاة \*

Fol. 212<sup>b</sup>. (۵) فصل پنجم در بیان سلوک ارباب نعم و اصحاب اموال

Fol. 216<sup>b</sup>. (۶) فصل ششم در بیان سلوک روستا و دهاقین و مزارعان

• Fol. 219<sup>a</sup>. (۷) فصل هفتم در بیان سلوک اهل تجارت

Fol. 223<sup>b</sup>. (۸) فصل هشتم در بیان سلوک محترفه و اهل صنایع

The work was lithographed in Teheran, A.H. 1314.

Written in fair Nasta'liq.

Dated 2 Rabi' I, A.H. 1008.

Scribe : لطف الله بن امان الله

No. 1352.

• foll. 77 ; lines 9 ; size  $9\frac{1}{4} \times 5\frac{1}{2}$  ;  $6 \times 3$ .

• • • لمعات

## LAMA'ÂT.

A tract on mystical love.

Author : Fakhr-ud-Dīn Ibrāhīm bin Shahrīyār 'Irāqī  
فخر الدین ابراهیم بن شهریار عراقی

• • • Beginning :—

الحمد لله الذي نور وجهه حبيبه بتجليات الجمال النجم \*

'Irāqī, the greatest mystic poet of his time, has already been mentioned in connection with his *Diwān*, noticed under No. 89.

The work is based on Ṣadr-ud-Dīn Qūniyawī's lectures on Ibn-ul

'Arabî's *Fuṣūṣ-ul-Hikam*, and comprises a *Muqaddimah* and twenty-eight *Lam'at*.

The *Muqaddimah* begins on fol. 6<sup>a</sup>.

*Lam'at* I—fol. 7<sup>a</sup>.

*Lam'at* II—VII are not marked or distinguished.

VIII on fol. 28<sup>a</sup>.

IX on fol. 30<sup>a</sup>.

X on fol. 31<sup>b</sup>.

XI on fol. 34<sup>a</sup>.

XII on fol. 35<sup>a</sup>.

XIII on fol. 36<sup>a</sup>.

XIV on fol. 40<sup>a</sup>.

XV on fol. 42<sup>a</sup>.

XVI on fol. 45<sup>b</sup>.

XVII on fol. 47<sup>a</sup>.

XVIII on fol. 51<sup>b</sup>.

XIX on fol. 53<sup>a</sup>.

XX on fol. 55<sup>b</sup>.

XXI on fol. 59<sup>a</sup>.

XXII on fol. 61<sup>a</sup>.

XXIII on fol. 63<sup>b</sup>.

XXIV on fol. 65<sup>a</sup>.

XXV on fol. 67<sup>a</sup>.

XXVI on fol. 69<sup>a</sup>.

XXVII on fol. 71<sup>b</sup>.

XXVIII on fol. 73<sup>b</sup>.

Two copies of the work are noticed in Ethé, Bodl. Lib. Catalogue, Nos. 1251-1252. See also Rien, ii, p. 594; G. Flügel iii, p. 446; Âsaf. Lit. p. 466; A.S.B. Cat., Nos. 1185-1186, etc.. For Jâmi's commentary on the *Lama'ât*, entitled *اشعة اللمعات* see No. 181. VI. Two other commentaries on the work are noticed in Ethé, Bodl. Lib. Catalogue, Nos. 1253 and 1254. See also Hâj. Khal., vol. v, p. 335.

Marginal and interlinear glosses and explanations are found from the beginning of the copy to fol. 24<sup>b</sup>.

Written in clear bold Nasta'liq.

Dated Wednesday, 19 *Dulhijjah*, A.H. 1077.

Scribe : محمد زاهد.

No. 1353.

• foll. 92; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{4}$ ;  $6 \times 2\frac{1}{2}$ .

نزهة الارواح

## NUZHAT UL-ARWĀḤ.

A Sūfic work in prose and verse on the nature and rules of spiritual life.

Author: Ḥusayn bin 'Ālim bin Abil Ḥasan ul-Ḥusaynī: حسین بن عالم بن ابی الحسن الحسینی.

At the beginning of the following two copies the author's name appears thus: ركن الحق والدين حسين ابن عالم ابن الحسن الحسینی while in the colophon of the present copy he is simply called محمد حسین to which the word میر is prefixed in a later hand (میر) محمد حسین.

Most of the copies begin with a short Arabic prologue, evidently due to a disciple of the author. Some others begin with a Persian Qit'ah found at the end of the Arabic prologue. In the present copy the Arabic prologue and the Qit'ah are wanting and it begins thus:—

سپاس بقیاس و منتبای بی منتبای مرملکی را که ملکش بی

• انباز النخ

The author and his other works have been mentioned under Nos. 117–120.

For other copies see G. Flügel iii, p. 418; Rieu, i, p. 40 and ii, p. 608; Ethé, Bodl. Lib. Cat., Nos. 1255 and 1256; Ethé, Ind. Office Lib. Cat., Nos. 1821–1828; W. Pertsch, Berlin Cat., pp. 292–294; Bûhâr Lib. Cat., vol. i, p. 132; Krafft, p. 190; A. F. Mehren, p. 7; A.S.B. Cat., Nos. 1187–91; Cat. des MSS. et Xyl., p. 437. See also Hâj. Khal., vi, p. 321. A commentary on the work, by 'Abd ul-Wahîd Ibrâhîm ul-Ḥusaynî ul-Bilgrâmî, is noticed in Ethé, Bodl. Lib. Cat., No. 1257.

According to the author's statement at the end the work was completed in A.H. 711=A.D. 1311. It is divided into the following twenty-eight *Faṣl*:—

1. فصل اول در مبدء سلوك، on fol. 9<sup>a</sup>.
2. فصل دویم در معرفت سلوك، on fol. 11<sup>a</sup>.
3. فصل سیوم در مقامات سالک، on fol. 13<sup>a</sup>.
4. فصل چهارم در نصیحت سالک، on fol. 14<sup>b</sup>.
5. فصل پنجم در بدو خلقت، on fol. 16<sup>b</sup>.



6. فصل ششم در بیان وحدت on fol. 18<sup>a</sup>.
7. فصل هفتم در تجرید سالک on fol. 19<sup>b</sup>.
8. فصل هشتم در قواعد طریقت on fol. 22<sup>a</sup>.
9. فصل نهم در کمال استغنا on fol. 25<sup>a</sup>.
10. فصل دهم در آغاز فطرت on fol. 26<sup>a</sup>.
11. فصل یازدهم در اختلاف حالات on fol. 28<sup>b</sup>.
12. فصل دوازدهم در بیان دل on fol. 33<sup>a</sup>.
13. فصل سیزدهم در تصفیة دل on fol. 34<sup>b</sup>.
14. فصل چهاردهم در مزاج عشق on fol. 37<sup>b</sup>. (Bodl. copy در  
(دیباچة عشق).
15. فصل پانزدهم در حقایق عشق on fol. 40<sup>b</sup>.
16. فصل شانزدهم در حیرت عشق on fol. 44<sup>a</sup>. (Bodl. copy در  
(وحدت عشق).
17. فصل هفدهم در بیان نفس on fol. 47<sup>a</sup>.
18. فصل هجدهم در مخاطب نفس on fol. 49<sup>b</sup>. (Bodl. copy در  
(مخاطبة نفس).
19. فصل نوزدهم در بیابان (بیان read) معاملات کون و مکان on fol.  
52<sup>a</sup>.
20. فصل بیستم در جد و اجتهاد on fol. 55<sup>b</sup>.
21. فصل بیست و یکم در صحبت و متابعت on fol. 59<sup>b</sup>.
22. فصل بیست و دویم در ترک صحبت خلق on fol. 62<sup>a</sup>.
23. فصل بیست و سیوم در صبر و تسلیم on fol. 64<sup>b</sup>.
24. فصل بیست و چهارم در کشف معانی سلوک on fol. 68<sup>b</sup>.
25. فصل بیست و پنجم در ارشاد و انتباء on fol. 77<sup>b</sup>.
26. فصل بیست و ششم در اسباب اهل طریقت on fol. 80<sup>a</sup>. (Bodl  
copy در اشارت اهل طریقت).
27. فصل بیست و هفتم در نهایت اهل طریقت on fol. 86<sup>a</sup>. (Bodl  
copy در نهایت این طریق).
28. فصل بیست و هشتم در خاتمة کتاب on fol. 90<sup>b</sup>.

Written in good Nasta'liq.

Dated Safar, A.H. 1143.

## No. 1354.

fol. 86; lines 14; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

The same.

Another copy of the same Nuzhat-ul-Arwāh. Beginning on fol. 1<sup>a</sup>.

الحمد لله رب العالمين على كل حال في كل عين و الجلالة على  
رسوله الخ \*

The usual beginning سپاس بقیاس و منتای بی منتای الخ is found here on fol. 2<sup>b</sup>. It is preceded by the two verses بخونیک چو روشن  
بغونیک آواز الخ with which some other copies begin.

The date of completion, given in words in this copy (fol. 85<sup>b</sup>) is  
احد و عشرون و سیمایه (A.H. 721 = A.D. 1321) which is a clerical mistake  
for احد و عشرو سیمایه (A.H. 711 = A.D. 1311).

Written in ordinary Naskh

Dated 9 Safar, A.H. 987 in the reign of Akbar.

Scribe: محمد ابن قاضي خان ابن منجنو ابن قاضي بدای ابن حضرت شیخ  
جلال ابن خلیل خطیب و معزلی و محتسب خطه خیر آباد.

The MS. is damaged.

## No. 1355.

fol. 102; lines 15; size  $9\frac{1}{4} \times 5$ ;  $6 \times 3\frac{1}{4}$ .

The same.

Another copy of the same work, beginning as above. The MS.  
is slightly defective at the end, and breaks off with the words  
طاعت و مفاء معاملة مباحة و ملاحه.

Written in ordinary Ta'liq.

Not dated; 19th Century.

No. 1356.

foll. 24 ; lines 15 ; size 8×5 ; 5×3.

مرآة المحققين

## MIR'ÂT-UL-MUḤAQQIQÎN.

A mystical tract treating of self-knowledge, knowledge of God, and other doctrines of mysticism.

Beginning:—

حمد بیکد و ثنائی بیکد حضرت ذوالجلال را که آثار قدرت او در عالم

افاق الخ \*

The name of the author is not given in the text itself, but at the beginning as well in the colophon, the work is ascribed to the famous mystic poet Maḥmūd Shābistārī (d. A.H. 720=A.D. 1320), whose life and work (گلشن راز) have been treated under No. 121.

According to the author's statement on fol. 2<sup>b</sup> the tract consists of seven *Bāb*. They are not marked or distinguished in the present copy. For another copy see A.S.B. Lib. Cat. No. 1345(2).<sup>o</sup>

Written in fair Nasta'liq.

Dated Akbarābād, 15 *Dulqa'ad*, A.H. 1167.

Scribe : میر محمد علی حسینی.

No. 1357.

foll. 80 ; lines 15 ; size 10½×6¾ ; 7½×4½.

راحت القلوب

## RĀḤAT-UL-QULŪB.

Discourses and spiritual teachings of Khwājah Farīd-ud-Dīn Mas'ūd, surnamed Ganj-Shakar, taken down from his lips by his disciple and spiritual successor Nizām-ud-Dīn Auliya.

Beginning:—

این جواهر گنج الهام ربانی و این زواهر فضل علوم مبانی از زبان درد  
بار گهر نثار سلطان المشایخ ..... فرید الحق والدین ..... جمع کرده شد  
انچه از آن تاج الصالحین از عین لفظ مبارک ایشان بسمع میر سید در این  
مجموعه که نام راحت القلوب است نبشته آمد الخ \*

The life of Farīd-ud-Dīn Ganj-Shakar is given in the notice of فرایده السالکین (No. 1640).

Shaykh Nizām-ud-Dīn Muḥammad Bada'ūnī, with his original name Muḥammad bin Aḥmad bin 'Alī ul Bukhārī and entitled Sultān-ul-Mashā'ikh and Nizām Auliya' شيخ نظام الدين محمد بداونی کہ نام او محمد بن احمد بن علي البخاری و لقب او سلطان المشايخ و نظام اولياست was one of the most eminent Chishti Shaykhs of India. He was born, according to the author of the Safinat-ul-Auliya' (Lib. MS p. 92) at Badā'ūn, A.H. 636=A.D. 1238. His paternal grandfather Khwājah 'Alī and his maternal grandfather Khwājah 'Arab came together from Bukhārā to Lahore, and settled in Badā'ūn. Nizām Auliya' lost his father at an early age. At the age of sixteen he came with his mother and sister to Dihlī, and took his abode in the neighbourhood of Shaykh Najīb-ud-Dīn Mutawakkil, brother of Khwājah Ganj-Shakar. He stayed at Dihlī for four years, during which he studied Maqāmāt Ḥarirī under Shams-ul Mulk and made himself well-acquainted with Ḥadīṣ and other subjects; and then, at the age of twenty, he went to Ajūdhan and visited Khwājah Ganj-Shakar on Wednesday 15 (according to Mir'at-ul-Asrar, fol. 373<sup>b</sup>, 10) Rajab, A.H. 655=A.D. 1257, on which day Nizām Auliya' became the disciple of Ganj-Shakar and received the robe of succession. He then returned to Dihlī, but being disgusted with the overwhelming rush of visitors he repaired to Giyāṣpūr, and made his abode there. He was held in high esteem by the public and commanded respect from kings and nobles. After a prolonged illness of forty days he breathed his last on Wednesday, 18 Rabi' II, A.H. 725=A.D. 1324 and was buried in Dihlī. Among his disciples the most eminent were Amīr Khusrau, Shaykh Naṣir-ud-Dīn Chirāg-i-Dihlī, Shaykh Burhān-ud-Dīn Ḡarīb and Shaykh Ḥasan Dihlawī. See Mir'at-ul-Asrār, foll. 372<sup>a</sup>-384<sup>a</sup>; Safinat-ul-Auliya', (Lib. MS.) p. 92; Akhbār-ul-Akhyār, p. 69; etc.

The present copy is carelessly written and is full of clerical mistakes. In a good and neatly-written copy (see No. 1641) the discourses are arranged in a systematical order, beginning with Wednesday 15 Rajab, A.H. 655=A.D. 1257, and ending with Wednesday 6 Rabi' I, A.H. 656=A.D. 1258. In the present copy the arrangement is confused, and the dates are generally wrong.

A copy of the work is noticed in the Būhār Lib. Cat. vol. i, p. 132. For another see A.S.B. Lib. Cat. No. 1181.

The work ends with some verses from Nizāmī Ganjawi's Iskandar Nāmāh.

Written in careless Ta'liq.

Dated 25 Sha'bān, A.H. 1276.

Scribe القادری المجیبی.

No. 1358.

مصباح الهداية و مفتاح الكفاية

foll. 226; lines 15; size  $8\frac{3}{4} \times 5$ ;  $6 \times 3\frac{1}{2}$ .

# MISBÂḤ-UL-HIDÂYAT WA MIFTÂḤ-UL-KIFÂYAT.

A well-known compendium of Sûfic maxims and doctrines, being a concise adaptation of Shihâb-ud-Din Abû Ḥafṣ 'Umar bin Muḥammad bin 'Abd Ullah ul-Bakrî us-Suhrawardî's (*b.* A.H. 539=A.D. 1145 and *d.* A.H. 632=A.D. 1234) famous Arabic work عوارف المعارف (printed in Bûlâq, A.H. 1306), by 'Izz-ud-Din Maḥmûd bin 'Alî ul Kâshânî عزالدين محمود بن علي الكاشاني who died in A.H. 735=A.D. 1334 (see Hâj. Khal. vol. IV, p. 275).

Beginning:—

حمدی که لمعات صدق و نفکات اخلاص آن دیده جان منور و دماغ  
دل معطر دارد النح \*

Other Persian translations or adaptations of the عوارف المعارف are by 'Abd-ur-Raḥmân bin Najîb-ud-Din 'Alî bin Buzgush ush-Shîrâzî (*d.* A.H. 716=A.D. 1316), mentioned in W. Pertsch, Berlin Catalogue, p. 89; by Junayd bin Faḍl Ullah (see E. G. Browne, Camb. Catalogue, pp. 87-89); and by an anonymous author (see W. Pertsch, Berlin Catalogue, p. 291). For further particulars see Éthé, India Office, Lib. Catalogue, No. 1837; Âsaf Lib. p. 478 (where a MS. and a printed copy of the work are mentioned); A.S.B. Lib. Cat. No. 1199.

The work is divided into ten *Bâb*, each subdivided into ten *Faṣls*, as follows:—

• *Bâb* I on fol. 5<sup>a</sup>.

باب اول در بیان اعتقادات صوفیان:—

(۱) فصل اول در معنی اعتقاد و ماخذ آن و تمسک بعقیده fol. 5<sup>a</sup>.

صحيحة \*

fol. 6<sup>b</sup>. (۲) فصل دوم در توحید ذات و تزییه صفات

fol. 10<sup>a</sup>. (۳) فصل میوم در تحقیق اسماء و صفات

fol. 11<sup>a</sup>. (۴) فصل چهارم در آفریدن افعال بندگان

fol. 12<sup>b</sup>. (۵) فصل پنجم در کلام الہی

fol. 13<sup>b</sup>. (۶) فصل ششم در ریاضت

- fol. 15<sup>a</sup>. (۷) فصل هفتم در ایمان بمالایکه و کتب و رسل البی  
 fol. 16<sup>a</sup>. (۸) فصل هشتم در شهادت نبوت و ختم رسالت به محمد  
 مصطفی علیه الصلوٰة و السلام \*  
 fol. 17<sup>a</sup>. (۹) فصل نهم در ذکر اصحاب رسول  
 fol. 18<sup>b</sup>. (۱۰) فصل دهم در ذکر امور اخروی

*Bâb II on fol. 22<sup>a</sup>.*

باب دوم در بیان علوم:—

- fol. 22<sup>a</sup>. (۱) فصل اول در تعریف علم و مراتب آن  
 fol. 24<sup>b</sup>. (۲) فصل دوم در مآخذ علم  
 fol. 25<sup>b</sup>. (۳) فصل سوم در علم فریضه و فضیلت آن  
 fol. 27<sup>a</sup>. (۴) فصل چهارم در علم دراست و وراثت  
 fol. 29<sup>a</sup>. (۵) فصل پنجم در علم قیام  
 fol. 30<sup>a</sup>. (۶) فصل ششم در علم حال  
 fol. 30<sup>b</sup>. (۷) فصل هفتم در علم ضرورت  
 fol. 32<sup>a</sup>. (۸) فصل هشتم در علم سعت  
 fol. 33<sup>a</sup>. (۹) فصل نهم در علم یقین  
 fol. 34<sup>a</sup>. (۱۰) فصل دهم در علم لدنی

*Bâb III on fol. 36<sup>a</sup>.*

باب سوم در بیان معارف:—

- fol. 36<sup>a</sup>. (۱) فصل اول در تعریف معرفت  
 fol. 37<sup>b</sup>. (۲) فصل دوم در معرفت نفس  
 fol. 39<sup>a</sup>. (۳) فصل سوم در معرفت بعضی از صفات نفس  
 fol. 41<sup>b</sup>. (۴) فصل چهارم در کیفیت ارتباط معرفت الٰهی بمعرفت نفس  
 fol. 43<sup>a</sup>. (۵) فصل پنجم در معرفت روح  
 fol. 45<sup>a</sup>. (۶) فصل ششم در معرفت قلب  
 fol. 47<sup>b</sup>. (۷) فصل هفتم در معرفت سر و عقل  
 fol. 49<sup>a</sup>. (۸) فصل هشتم در معرفت خواطر  
 fol. 51<sup>a</sup>. (۹) فصل نهم در معرفت میرد و مراد و بیان احتیاج میرد  
 مراد \*  
 fol. 55<sup>a</sup>. (۱۰) فصل دهم در معرفت اختلاف احوال مردم

*Bâb IV on fol. 61<sup>b</sup>.*

باب چهارم در بعضی اصطلاحات صوفیان:—

- |                        |                                |
|------------------------|--------------------------------|
| fol. 61 <sup>b</sup> . | (۱) فصل اول در بیان حال و مقام |
| fol. 63 <sup>a</sup> . | (۲) فصل دوم در جمع و تفرقه     |
| fol. 63 <sup>b</sup> . | (۳) فصل سوم در تجلی و استقار   |
| fol. 65 <sup>b</sup> . | (۴) فصل چهارم در وجد و وجود    |
| fol. 67 <sup>a</sup> . | (۵) فصل پنجم در مکر و محو      |
| fol. 68 <sup>a</sup> . | (۶) فصل ششم در وقت و نفس       |
| fol. 70 <sup>a</sup> . | (۷) فصل هفتم در شهود و غیبت    |
| fol. 70 <sup>b</sup> . | (۸) فصل هشتم در تجرید و تفرید  |
| fol. 71 <sup>a</sup> . | (۹) فصل نهم در محو و اثبات     |
| fol. 71 <sup>b</sup> . | (۱۰) فصل دهم در تلوین و تکوین  |

*Bâb V on fol. 72<sup>a</sup>.*

باب پنجم در مستحسنات متصوفه:—

- |                        |  |
|------------------------|--|
| fol. 72 <sup>b</sup> . | (۱) فصل اول در معنی استحسان                        |
| fol. 73 <sup>a</sup> . | (۲) فصل دوم در الباس خرقه                          |
| fol. 75 <sup>a</sup> . | (۳) فصل سوم در اختیار خرقه ملون                    |
| fol. 76 <sup>b</sup> . | (۴) فصل چهارم در اساس خانقاه و فایده آن            |
| fol. 77 <sup>b</sup> . | (۵) فصل پنجم در بیان رسوم اهل خانقاه و خصایص ایشان |
| fol. 80 <sup>a</sup> . | (۶) فصل ششم در بیان خلوت                           |
| fol. 82 <sup>a</sup> . | (۷) فصل هفتم در شرایط خلوت                         |
| fol. 87 <sup>a</sup> . | (۸) فصل هشتم در بیان واقعات اهل خلوت               |
| fol. 91 <sup>b</sup> . | (۹) فصل نهم در سماع                                |
| fol. 96 <sup>b</sup> . | (۱۰) فصل دهم در آداب سماع                          |

*Bâb VI on fol. 100<sup>b</sup>.*

باب ششم در آداب:—

- |                         |                                   |
|-------------------------|-----------------------------------|
| fol. 100 <sup>b</sup> . | (۱) فصل اول در بیان ادب           |
| fol. 103 <sup>a</sup> . | (۲) فصل دوم در آداب حضرت ربوبیت   |
| fol. 106 <sup>b</sup> . | (۳) فصل سوم در آداب حضرت رسالت    |
| fol. 108 <sup>b</sup> . | (۴) فصل چهارم در آداب مرید با شیخ |

- fol. 113<sup>a</sup>. (۵) فصل پنجم در آداب شیخی و فضیلت آن  
 fol. 117<sup>b</sup>. (۶) فصل ششم در آداب صحبت و صلاح و فساد آن  
 fol. 125<sup>b</sup>. (۷) فصل هفتم در آداب معیشت  
 fol. 128<sup>a</sup>. (۸) فصل هشتم در آداب تجرد و ناء قل  
 fol. 132<sup>b</sup>. (۹) فصل نهم در آداب سفر  
 fol. 136<sup>a</sup>. (۱۰) فصل دهم در آداب تعدات زنی

*Bāb VII on fol. 143<sup>b</sup>.*

باب هفتم در اعمال:—

- fol. 143<sup>b</sup>. (۱) فصل اول در بیان عمل  
 fol. 145<sup>a</sup>. (۲) فصل دوم در اقرار بوجدانیت  
 fol. 146<sup>a</sup>. (۳) فصل سوم در عبارات  
 fol. 150<sup>a</sup>. (۴) فصل چهارم در بیان صلوة  
 fol. 154<sup>a</sup>. (۵) فصل پنجم در کیفیت اداء صلوة  
 fol. 158<sup>b</sup>. (۶) فصل ششم در فرائض صلوة و سنن آن  
 fol. 162<sup>b</sup>. (۷) فصل هفتم در توزیع اوقات بر اوراد  
 fol. 168<sup>a</sup>. (۸) فصل هشتم در ادعیه ماثوره از نبی علیه افضل الصلوة  
 و السلام \*

- fol. 172<sup>a</sup>. (۹) فصل نهم در فضیلت صوم و اختلاف احوال صوام  
 fol. 174<sup>b</sup>. (۱۰) فصل دهم در شرایط آداب صوم و افطار

*Bāb VIII on fol. 176<sup>a</sup>.*

باب هشتم در بیان اخلاق:—

- fol. 176<sup>a</sup>. (۱) فصل اول در بیان حقیقت خلق  
 fol. 178<sup>a</sup>. (۲) فصل دوم در صدق  
 fol. 179<sup>b</sup>. (۳) فصل سوم در بذل و مواصاة  
 fol. 181<sup>b</sup>. (۴) فصل چهارم در قناعت  
 fol. 182<sup>a</sup>. (۵) فصل پنجم در تواضع  
 fol. 184<sup>a</sup>. (۶) فصل ششم در حلم و مداراة  
 fol. 185<sup>b</sup>. (۷) فصل هفتم در عفو و احسان  
 fol. 186<sup>b</sup>. (۸) فصل هشتم در بشر و طلاق وجه  
 fol. 187<sup>a</sup>. (۹) فصل نهم در مزاج و نزول باطباع  
 fol. 188<sup>b</sup>. (۱۰) فصل دهم در توده و تالف



*Bâb IX on fol. 180<sup>b</sup>.*

باب نهم در بیان مقامات :—

fol. 189 <sup>b</sup> .	(۱) فصل اول در توبه
fol. 192 <sup>b</sup> .	(۲) فصل دوم در ورع
fol. 193 <sup>b</sup> .	(۳) فصل سوم در زهد
fol. 194 <sup>b</sup> .	(۴) فصل چهارم در فقر
fol. 196 <sup>a</sup> .	(۵) فصل پنجم در صبر
fol. 198 <sup>b</sup> .	(۶) فصل ششم در شکر
fol. 201 <sup>a</sup> .	(۷) فصل هفتم در خوف
fol. 203 <sup>b</sup> .	(۸) فصل هشتم در رجا
fol. 205 <sup>b</sup> .	(۹) فصل نهم در توکل
fol. 207 <sup>b</sup> .	(۱۰) فصل دهم در رضا

*Bâb X on fol. 209<sup>b</sup>.*

باب دهم در احوال :—

fol. 209 <sup>b</sup> .	(۱) فصل اول در صحبت
fol. 213 <sup>b</sup> .	(۲) فصل دوم در شوق
fol. 215 <sup>a</sup> .	(۳) فصل سوم در غیرت
fol. 217 <sup>b</sup> .	(۴) فصل چهارم در قرب
fol. 218 <sup>b</sup> .	(۵) فصل پنجم در حیا
fol. 219 <sup>b</sup> .	(۶) فصل ششم در انس و هیبت
fol. 221 <sup>a</sup> .	(۷) فصل هفتم در قبض و بسط
fol. 222 <sup>a</sup> .	(۸) فصل هشتم در فنا و بقا
fol. 224 <sup>a</sup> .	(۹) فصل نهم در اتصال
fol. 225 <sup>a</sup> .	(۱۰) فصل دهم در وصیت و خاتمت

A good and correct copy. Written in good Naskh within gold and coloured borders with an illuminated head-piece.

Dated Şafar, A.H. 1055.

Scribe : جمال الدین ابن غیاث الدین الابی نجمی.

## No. 1359.

fol. 260; lines 15; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{4} \times 3$ .

The same.

A modern copy of the same *Mishâh-ul-Hidâyat*, beginning as above.

Written in fair Nasta'liq.

Not dated; 19th century.

## No. 1360.

fol. 104; lines 15; size  $10 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

معدن المعاني

## MA'DAN-UL-MA'ÂNÎ.

Discourses of *Shaykh Sharaf-ud-Din Ahmad bin Yahyâ Munayri* شيخ شرف الدين احمد بن يحيى منبري, collected by one of his disciples between 15 *Sha'bân*, A.H. 749=A.D. 1348, and the end of *Shawwâl*, A.H. 751=A.D. 1350.

Beginning:—

الحمد لله الشاكرين و الصلوة على رسوله ..... اما بعد از شكر

خداوند جل و على و درود مصطفى آنچه از لفظ گوهر نثار الخ \*

*Sharaf-ud-Din Ahmad*, one of the most renowned saints of India, was born in *Munayr*, a village in *Bihâr*. It is said in the *Akbbâr-ul-Akhyâr*, p. 133, that *Sharaf-ud-Din* set out to *Dihlî* to visit *Shaykh Nizâm-ud-Din Auliya*, but the latter died shortly before *Sharaf's* arrival. He then became the disciple of *Najib-ud-Din Firdausi*. He returned to his native place after spending several years in devotion in the jungle. He died in great sanctity in *Bihâr*, A.H. 782=A.D. 1380, where his tomb is still visited by hundreds of devotees and saints. His letters, which deal with the chief topics of *Sûfism*, are held in high estimation by *Sûfis*. He is said to have left not less than fifteen works, enumerated in *Damir ud-Din's* *سيرة الشرف*, pp. 329-336.

The present work comprises forty-five chapters called مجلس or 'assembly,' each of which contains a discourse of the *Shaykh* on a question or topic proposed by a member of the assembly.

A copy of the work, entitled *معادن المعانی* but consisting of forty-one chapters, is noticed in Ethé, Bodl. Lib. Catalogue, No. 1263. For further particulars of this great saint and his works see *Ā'in-i-Akbarī*, vol. ii, p. 219, and Blochmann's translation, p. 48, note; Rieu, ii, p. 492; Stewarts' Catalogue, p. 42; Ethé, Ind. Office Lib. Catalogue Nos. 1843-1848; etc.

Written in ordinary Ta'liq.

Dated *Shawwāl*, A.H. 1262 Fasli.

Scribe: *تطهر حسن*.

The original MS. is followed by a *مناجات* (prayer) of the *Shaykh*.

No. 1361.

fol. 143; lines 23-32; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

مکتوبات شرف الدین احمد منیری

MAKTŪBĀT-I MUNAYRĪ.

The first collection of 100 letters of the renowned Indian saint *Shaykh Sharaf-ud-Dīn Ahmad bin Yahyā Munayrī* *شیخ شرف الدین احمد بن یحیی منیری*, who died in A.H. 782=A.D. 1380. See No. 1360. Beginning:—

سپاس بی پایان و ستایش فراوان مرحضرت پاک خداوندی را که  
دلہای پاک عارفانرا بانوار مشاہدۂ جمال با کمال الخ \*

These letters, collected in A.H. 747=A.D. 1346 by Zayn Badr 'Arabi *زین بدر عربی*, a disciple of the *Shaykh*, were addressed to the latter's disciple and friend Qâdî Shams-ud-Dīn, governor of Jûsah *قاضی شمس الدین حاکم قصبۂ جوسہ*.

The letters deal with numerous topics of mystical doctrine, Sûfic maxims, etc., etc. This collection of 100 letters is generally known as *مکتوبات صدی*. A table of contents occupies fol. 2<sup>b</sup>-4<sup>a</sup>. The contents have been fully described in Ethé, Ind. Office Lib. Catalogue, No. 1843. See also Āsaf. Lib., p. 486, where MSS. and printed copies of the *Maktûbât* of this *Shaykh* are mentioned. The original work is preceded by some letters of the *Shaykh* added in a later hand.

Written in learned Naskh with occasional marginal notes and emendations. Marks of collation are found throughout the copy.

This old and valuable MS., dated Thursday, 14 Ramadân, A.H. 909, contains an interesting seal on the fly-leaf. It is faded and the

contents are not clear. The seal consists of a big circle within which are inscribed two other circles. The smallest one in the centre faintly reads *بندۃ حضرت قبلہ سالار مسعود غازی*. In the second circle we find the names *حضرت طاهر*—*حضرت سامو* and *حضرت عطاء اللہ*, but they are indistinct. The inscription in the big circle cannot be deciphered.

Sultân-ush-Shuhadâ Sâlâr Mas'ûd Gâzi, popularly known as Gâzî Miyân the distinguished champion of Islâm, was the son of Amîr Sâhû bin 'Aṭâ Ullah, and fell in a battle with the Hindus at Bahrâ'igh in Awadh, A.H. 424=A.D. 1033. See Elliot, *History of India*, vol. ii, pp. 513-549; Rieu, iii. p. 1015; Beale, p. 245; etc. It is therefore probable that the owner of the seal, whose name is faded, was a descendant of Sâlâr Mas'ûd Gâzi.

A seal of one Sayyid 'Abd-ul-Ganî ul-Ḥusaynî, dated A.H. 1162, is also found on the title-page. There are several other seals, but they are not legible.

### No. 1362.

fol. 279; lines 15; size  $9\frac{1}{4} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

The same.

Another copy of the same collection of 100 letters of Sharaf-ud-Dîn Aḥmad Munayrî, beginning as above.

A very modern copy, written in fair and legible Nasta'liq at the request of the donor's father Muḥammad Bakhsh Khân.

Dated 24 Jumâdâ II, A.H. 1261.

Scribe: *مولا بخش*.

### No. 1363.

fol. 218; lines 20; size  $10 \times 6\frac{3}{4}$ ;  $8 \times 4\frac{1}{2}$ .

*مکتوبات شرف الدین احمد منیری*

## MAKTÛBÂT-I SHARAF-UD-DÎN AḤMAD MUNAYRÎ.

A second collection of 208 letters of Sharaf-ud-Dîn Aḥmad bin Yahyâ Munayrî on similar Sûfic topics.

Beginning:—

*الحمد لله الذي وقف للمشايع بكشف ما يجوز من الاسرار الخ \**

According to Ethé, India Office Lib. Catalogue, No. 1844, Zayn Badr 'Arabî (who is the editor of the first collection of 100 letters; see No. 1361) made a second collection of 151 letters in A.H. 769 = A.D. 1367, i.e. twenty-two years after the first. The present collection begins with the same preface as in Ethé's copy; but instead of Zayn Badr 'Arabî the name of the editor occurs in one of the verses on fol. 2<sup>a</sup> as اشرف ركن Ashraf-i Rukn, whose full name, given on the margin in a later hand, runs thus: محمد بن محمد بن عيسى البلخي المدموبه اشرف بن ركن. The date of the present collection, given on fol. 2<sup>a</sup>, is, like that in Ethé, *loc. cit.*, A.H. 769 (A.D. 1367).

The first 151 letters exactly agree with those of Ethé's copy. The first letter, addressed to Shaykh 'Umar, begins thus on fol. 6<sup>a</sup> :—

مکتوب اول در راه دین و درستی یقین - برادر عزیز شینم عمر ساکن

قصه انکلی سلام و دعا از کاتب حروف مطالعه فرماید الخ \*

The letters are addressed to a great number of Shaykhs. The last one is headed در جواب خوف و خاتمت. The original work is followed by a list of the descendants and children of 'Alî, with dates of their birth and death, and their burial places, etc.

Written in ordinary Ta'liq.

Dated 14 Ramaḍân, A.H. 1264.

### No. 1364.

fol. 482; lines 11; size  $9\frac{1}{2} \times 5$ ;  $6 \times 3\frac{1}{4}$ .

The Same.

The same collection of Sharaf-ud-Dîn Ahmad's letters, but containing only 201 letters, i.e. seven less than the preceding collection.

It begins with the first letter, without a preface, thus :—

مکتوب اول در راه دین الخ \*

This collection is generally known as مکتوبات دو مددی.

Written in ordinary Ta'liq.

Dated Ahmad Nagar, 22 Rajab, A.H. 1061.

Scribe: زين العابدين الحسيني.

## No. 1365.

fol. 422; lines 15; size  $8\frac{1}{4} \times 4\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

The same.

The same collection of Sharaf-ud-Din Ahmad's letters, but comprising 165 letters, i.e. 36 less than the preceding copy.

Beginning, like the preceding copy, with the first letter:—

مکتوب اول در راز دین النج \*

There is a gap after fol. 355<sup>b</sup>, and the letters 131–140 (extant on fol. 336<sup>a</sup>–357<sup>b</sup> in the preceding copy) are wanting.

Written in fair Naskh.

Not dated, 17th century.

## No. 1366.

fol. 251; lines 20; size  $9 \times 5$ ;  $6\frac{1}{4} \times 3$ .

شمایل الاتقیاء

## SHAMÂ'IL-UL ATQIYÂ.

An exhaustive dogmatical work on Sûfism:—

Author: Rukn 'Imād عماد رکن.

Beginning:—

ستایش و ثنای بیحد مانند شیم و شمایل اتقیاء و اعفیاء و حمد

و ثنای بیحد چون خصائل النج \*

\* The author, a disciple of Shaykh Burhân-ud-Din Ġarib Chishtî, the third disciple of Shaykh Nizâm-ud-Din Auliya, wrote the work at the request of his spiritual guide, the aforesaid Shaykh Burhân, who had already written a work on the same subject, entitled نفائس الانفاس. It is divided into four *Qism* and ninety-one *Bayân*. The four *Qism* are:—

I. On fol. 5<sup>b</sup>: قسم اول در بیان افعال حسنة اصحاب طریقت و مقامات سالکان و مرادات مریدان و مطالب طالبان و عجایب و دقائق و لطایف و غرایب آن \*

II. On fol. 119<sup>b</sup>: قسم دوم در بیان احوال ارباب حقیقت از انبیا و اخص اولیا بیان معانی مقام و حال و وقت مقام \*

II. On fol. 239<sup>a</sup> : قسم سوم در اوصاف وجود و ذات بی کیف و کم  
 حضرت الوهیت و چگونگی موجودات دیگر  
 و بیان ازل و ازال و ابد و اباد و لطائف  
 و غرایب امر و حکم و قضا و قدر و بیان  
 صفات وجودی و ذاتی و ملکی و ملکوتی  
 نبوی و جلال و عظمت حضرت مصطفوی  
 و اظهار انواع عنصر مقدسه بارگاه رسالت  
 و حرمت و حشمت \*.

IV. On fol. 247<sup>a</sup> : قسم چهارم متضمن خلقت و اوصاف مهتر آدم و  
 فضایل آدمیان و امیندواریها در باب بندگان  
 گنهگار و عنایت بی علت حضرت غفار در  
 حق ایشان \*

See Ethé, Ind. Office Lib. Catalogue, No. 1836, where, however, the name of the work is slightly different. See also A.S.B. Lib. Cat. No. 1197; Hâj. Khal, vol. iv, p. 69; Âsaf. Lib., p. 452.

The preface is followed by a long list of the works and sayings of the holy men and scholars upon which the present work is based.

Written in a fair, but very careless, Nasta'liq with numerous corrections and notes on the margins.

Dated Dulhijjah, A.H. 1047.

### No. 1367.

fol. 160; lines 25; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The same.

Another copy of the same *Shamâ'il-ul Atqiyâ*.

This copy begins at once with the list of the contents of the work, followed by the list of the works and sayings of great men:—

فهرست هراقسام و بیانهای شمایل اتقیا الن \*

Written in a clear Naskh.

Not dated; 18th century.

No. 1368.

fol. 436; lines 19; size  $12\frac{1}{4} \times 7\frac{1}{4}$ ;  $9 \times 4\frac{1}{2}$ .

لطائف اشرفی

## LATĀ'IF-I AŞHRAFÎ.

The discourses, teachings and miracles of Sayyid Ashraf Jahāngir Simnānī سید اشرف جهانگیر سمنانی, collected by his disciple Nizām-ud-Dīn Yamānī, who designates himself in the preface نظام حاجی غریب الیمنی.

Beginning:—

الحمد لله الذي شرف العارفين بتشريف العرفان و الايقان \*

Sayyid Ashraf Jahāngir, a Ṣūfī of great reputation, came of a distinguished Sayyid family of Simnān. He travelled to distant places in the company of Mir Sayyid 'Alī Hamadānī (d. A.H. 786=A.D. 1385 and came to Bengal, where he became a disciple of 'Alā-ul-Ḥaqq Lāhaurī Bangālī (d. A.H. 800=A.D. 1398), and finally settled in a village near Jaunpūr, where he died, according to some, in, or shortly after, A.H. 840=A.D. 1436. The date of his death given at the end of this copy (fol. 433<sup>a</sup>) is 15 Muḥarram, A.H. 798=A.D. 1396, and in the following copy A.H. 792=A.D. 1390. For his life see Akhbār-ul-Akbyār, p. 190. His letters, entitled مکتوبات اشرفی, were collected by his successor Hāji 'Abd-ur-Razzāq ul-Ḥasanī ul-Ḥusaynī us-Simnānī ul-Jilānī, in A.H. 869=A.D. 1464 (see Rieu, i, p. 412; Būhār Lib. Catalogue, vol. i, p. 136). According to a statement on fol. 435<sup>a</sup> he also wrote a treatise entitled بشارت المریدین.

The work is divided into a *Muqaddimah* and sixty *Latifah*, as follows:—

*Muqaddimah*, on fol. 3<sup>b</sup>:—

مقدمه در بیان فوائد علم و اجتماع کلمات مشایخ و شرایط آداب و اطلاع آن \*

fol. 13<sup>b</sup>. (۱) لطیفه اول در بیان توحید و ارباب معرفت او

fol. 20<sup>b</sup>. (۲) لطیفه دوم در معرفت ولایت و ولی و اقسام او

fol. 35<sup>a</sup>. (۳) لطیفه سوم در بیان معرفت عارف و معترف و جاهل

fol. 41<sup>b</sup>. (۴) لطیفه چهارم در بیان معرفت صوفی و متصوف و ملامتی

و قنبر و صفات خطائمه و ذکر ارباب ولایت از اوتاد

و ابدال و اختیار و موت و مملکت و شرح اولیای محکم

و کلمات خلاق مع تصوف و صوفی شدن خداوند \*



- (۵) لطیفه پنجم در بیان تفريق معجزه و كرامت و استدراج و دلائل اثبات كرامت \*
- fol. 68<sup>b</sup>. (۶) لطیفه ششم در بیان اهلیت شیخی و شرایط اقتدای و آداب مرشد و مستر شد که مجموع اربعین اکابر است و مسئله توحید مطلب \*
- fol. 114<sup>a</sup>. (۷) لطیفه هفتم در بیان اصطلاحات تصرف
- fol. 133<sup>b</sup>. (۸) لطیفه هشتم در بیان معرفت راه سلوک سلسله ترتیب و وجه خاس و حجب ظلمانی و نورانی و انواع تجلیات و تلیس ابلیس \*
- fol. 144<sup>b</sup>. (۹) لطیفه نهم در بیان شرایط اذکار مختلفه موضوع مشایخ و فضل ذکر جلی و خفی \*
- fol. 162<sup>a</sup>. (۱۰) لطیفه دهم در بیان تفکر و مراقبه و جمع و تفرقه
- fol. 165<sup>b</sup>. (۱۱) لطیفه یازدهم در بیان مشاعده و وصول و رویه صوفیه و یقین و رویت سایر مومنان \*
- fol. 169<sup>a</sup>. (۱۲) لطیفه دوازدهم در بیان ارادت و شرایط مرید و مراد و ذکر مقرای و طایفه و انواع لباس مشایخ از صوف و خرقة و امثال آن \*
- fol. 179<sup>b</sup>. (۱۳) لطیفه سیزدهم در بیان حلق و قصر
- fol. 180<sup>a</sup>. (۱۴) لطیفه چهاردهم در بیان مبدء خانواده مشایخ که در اصل چهارده بوده اند و ذکر اویسیان \*
- fol. 188<sup>b</sup>. (۱۵) لطیفه پانزدهم در بیان سلسله حضرت قدوة الکبرا و سلسله بعضی مشایخ سلف و خلف و توارث و وفات و مولد اینان و اسامی خلفاء کمل ایشان و فوائد اعراس و تحصیل فضایل از اکابر متعدده \*
- fol. 224<sup>a</sup>. (۱۶) لطیفه شانزدهم در بیان معانی کلمات شطحیات و تقریبات و مراتب تلویح و تمکین و شرح شمه از صحر و سحر \*
- fol. 231<sup>b</sup>. (۱۷) لطیفه هفدهم در بیان آداب صحبت و زیارت مشایخ و قبور و کیفیت وضع جبهه بین یدی الشیوخ \*
- fol. 237<sup>a</sup>. (۱۸) لطیفه هجدهم در بیان معانی زلف و خال و امثال آن
- fol. 240<sup>b</sup>. (۱۹) لطیفه نوزدهم در بیان معانی ابیات متفرقه در محتملات متصرفه که از افاضل مختلفه صادر شده اند

- fol. 246<sup>a</sup>. • لطیفه بیستم در بیان سماع و استماع مزامیر \*
- fol. 259<sup>b</sup>. (۲۱) لطیفه بیست و یکم در بیان مسئله اختیار و قضا و قدر  
• و خیر و شر و بعضی عقاید صوفیه \*
- fol. 266<sup>a</sup>. (۲۲) لطیفه بیست و دوم در بیان ترک اورنگ سلطنت  
و اعراض از سریر مملکت و سپردن طریق و التقا به  
بعضی مشایخ عصر در راه بتخصیص بحضرت مخدوم  
جهانیان و قبان (ایمان read) به جنازه حضرت شیخ  
شرف الدین (یحیی) منیری و رسیدن بحضرت علاء  
الدین و وصول بمقصد و ایثار مقامات خود را و القاب  
بخطاب جهانگیری \*
- fol. 272<sup>b</sup>. (۲۳) لطیفه بیست و سوم در تعیین مقام و نزول رایات اشرفی  
و صدور علامات شگرفی بظفر آباد و اظهار خوارق  
بیکدیگر و ذکر ارادت حضرت شیخ کبیر سرور پوری \*
- fol. 278<sup>a</sup>. (۲۴) لطیفه بیست و چهارم در بیان (دیدن) امرا و سلاطین  
و فقرا و مساکین را \*
- fol. 282<sup>b</sup>. (۲۵) لطیفه بیست و پنجم در بیان ایمان و دلایل اثبات صانع  
و وحده صانع و ازلیت و ابدیت و اصول شریعت  
و طریقت \*
- fol. 287<sup>a</sup>. (۲۶) لطیفه بیست و ششم در بیان ارباب نظر و برهان و اصحاب  
کشف و عیان و حیرت هر دو طایفه و بیان تنوع و حیرت  
طایفه اخیر و بحث شریعت و طریقت و حقیقت  
و وحده \*
- fol. 290<sup>b</sup>. (۲۷) لطیفه بیست و هفتم در بیان دلایل وحدت وجود  
و براهین اینان مرتبه شعور و اختلاف بعضی مشایخ  
و توفیق در ایشان \*
- fol. 302<sup>b</sup>. (۲۸) لطیفه بیست و هشتم در بیان توبه
- fol. 304<sup>b</sup>. (۲۹) لطیفه بیست و نهم در بیان معرفت نماز
- fol. 306<sup>b</sup>. (۳۰) لطیفه سیام در بیان معرفت روزه
- fol. 307<sup>b</sup>. • (۳۱) لطیفه سی و یکم در بیان زکوة
- fol. 308<sup>b</sup>. (۳۲) لطیفه سی و دوم در بیان حج و جهاد
- VOL. XVI. •

- (۳۳) لطیفه سی و سوم در بیان اوصاف اصناف امت که  
متفرق شده اند بمذاهب کثیر و ماهیت مراتب انسانی  
که صوری و معنوی اند \*
- (۳۴) لطیفه سی و چهارم در بیان فواید سفر و شرایط  
fol. 315<sup>b</sup>.
- (۳۵) لطیفه سی و پنجم در بیان غرایب (وزگار و عجایب  
آثار ( که ) حضرت ایشان دیده اند و انواع مقامات که  
از اکابر کوهستان ورزیده \*
- (۳۶) لطیفه سی و ششم در طریق اطعام و ضیافت کرام  
و فواید بعضی ماکولات و مشروبات \*
- (۳۷) لطیفه سی و هفتم در شرایط اعتکاف و معنی خلوت  
و عزلت و بیان تجرید و تفرید \*
- (۳۸) لطیفه سی و هشتم در بیان وظایف صبح و شام و صلوة  
خمس اسلام و نوافل و ادعیه شهر و ایام متبرکه  
و صیام صوفیه \*
- (۳۹) لطیفه سی و نهم در عشق و مراتب او  
fol. 345<sup>b</sup>.
- (۴۰) لطیفه چهل و یکم در بیان ورع و زهد و تقوی  
fol. 348<sup>b</sup>.
- (۴۱) لطیفه چهل و یکم در بیان توکل و تسلیم و رضا و کسب  
و ذکر ( خوف ) و رجا \*
- (۴۲) لطیفه چهل و دوم در تعبیر خواب  
fol. 350<sup>b</sup>.
- (۴۳) لطیفه چهل و سیوم در بیان بغل و سخاوت و ورق  
و ذخیره \*
- (۴۴) لطیفه چهل و چهارم در بیان مجاهده و ریاضت و در  
بیان شقاوت و سعادت \*
- (۴۵) لطیفه چهل و پنجم در بیان رسوم خلق و مزاج  
fol. 354<sup>b</sup>. ( مزاج read مستحسن ) \*
- (۴۶) لطیفه چهل و ششم در بیان تذکرة و وعظ و حسن خلق  
fol. 355<sup>b</sup>. و غضب و شفقت و معامله \*
- (۴۷) لطیفه چهل و هفتم در بیان مومن و مسلم  
fol. 356<sup>b</sup>.
- (۴۸) لطیفه چهل و هشتم در بیان امر معروف و نهی منکر  
و در ذکر بعضی اشربه مختلف فیه \*
- (۴۹) لطیفه چهل و نهم در بیان معرفت امامت و بیان تولا و  
fol. 359<sup>a</sup>. تبرا و ترک علایق \*

- fol. 360<sup>a</sup>. (۵۰) لطیفه پنجاهم در بیان معرفت نفس و روح و قلب و در  
قبض ارواح و نمودار ملائکه \*
- fol. 362<sup>b</sup>. (۵۱) لطیفه پنجاه و یکم در بیان ذکر علم و طبل و بیان  
زنبیل گردانیدن \*
- fol. 364<sup>b</sup>. (۵۲) لطیفه پنجاه و دوم در بیان نسب نبوی و اندک سیر  
مصطفوی \*
- fol. 392<sup>a</sup>. (۵۳) لطیفه پنجاه و سیوم در ذکر خلفاء را شدین و بعضی  
صحابه و تابعین \*
- fol. 408<sup>a</sup>. (۵۴) لطیفه پنجاه و چهارم در ذکر بعضی شعرا که (از مشرب)  
صافی صوفیه و طایفه علیه شربی داشته اند \*
- fol. 415<sup>b</sup>. (۵۵) لطیفه پنجاه و پنجم در صدور برخی خوارق (از حضرت  
قدوة الکبرا) به نسبت بعضی مردم \*
- \* fol. 420<sup>a</sup>. (۵۶) لطیفه پنجاه و ششم در بیان تفویض مقام و حواله  
ولایت اسلام به نسبت مقتدای آفاق سید عبد الرزاق  
و ذکر قبولیت بشر فرزند \*
- fol. 422<sup>a</sup>. (۵۷) لطیفه پنجاه و هفتم در بیان نزول رایات اشرفی  
و علامات شگرفی در خطه اوده و قلعه جایی و قصبه  
ردولی و نواحی او و صدور خوارق به نسبت اهالی این  
دیار و مسبب اعتقاد مسند عالی سیفخان و حضرت  
قاسمی رفیع الدین و شیخ شمس الدین اودهی \*
- fol. 424<sup>a</sup>. (۵۸) لطیفه پنجاه و هشتم در بیان دعوات بعضی اسماء  
عظام و دیگر بیان سوره فاتحه توریت که معروف بدعاء  
بشیخ است و بعضی نواید دیگر از افسون و تعویذ  
و امثال آن \*
- fol. 432<sup>b</sup>. (۵۹) لطیفه پنجاه و نهم در بیان تنزیل فیض الهی و فضل  
نامتناهی در حین سفر حضرت ایشانرا و احضار  
ملائکه و مردان غیب و بعضی اولیا بجبهه تجسیم و تکفین  
حضرت قدوة الکبرا \*
- fol. 435<sup>a</sup>. (۶۰) لطیفه شصتم در بیان صدور بعضی انقاس اشفاق به  
نسبت قدوة الاناق سید عبد الرزاق و اولاد و احفاد او  
و بعضی خلفاء کبراء ایشانرا و الطاف عام به نسبت

مريدان و فرزندان و معتقدان و ساير مخلصان از  
خاص و عام \*

The full title of the work, given in the preface (fol. 3<sup>b</sup>), is لطايف اشرفي في بيان طوايف صوفي.

The work is rare. A copy of it is noticed in the Bûhâr Lib. Cat., vol. i, p. 135; see also Rieu, i, p. 361 and A.S.B. Lib. Cat. No. 1214. It was lithographed, Dihli, A.H. 1298.

Written in ordinary Ta'liq.

Dated 22 Ramadân, A.H. 1205.

Scribe: غلام محمد ولد شيخ حاجي محمد عظيم صوفي.

### No. 1369.

fol. 629; lines 19; size  $10 \times 5\frac{1}{2}$ ;  $7 \times 4$ .

The same.

A slightly defective copy of Ashraf Jahângîr's *Latâ'if-i Ashrafi*, beginning as above.

The copy breaks off in the middle of the 59th *Latîfah*, with the following words:—

و از اصحاب اكمل و ارزن هيچكس نبود ..... الخ \*

corresponding with line 19, fol. 433<sup>b</sup> of the preceding copy.

The fifty-nine *Latîfah* are found here as follows:—

- Latîfah* 1. On fol. 20<sup>b</sup>.  
 2. On fol. 30<sup>b</sup>.  
 3. On fol. 52<sup>a</sup>.  
 4. On fol. 62<sup>a</sup>.  
 5. On fol. 89<sup>b</sup>.  
 6. On fol. 96<sup>b</sup>.  
 7. On fol. 154<sup>b</sup>.  
 8. On fol. 181<sup>a</sup>.  
 9. On fol. 195<sup>b</sup>.  
 10. On fol. 218<sup>a</sup>.  
 11. On fol. 223<sup>a</sup>.  
 12. On fol. 228<sup>a</sup>.  
 13. On fol. 242<sup>b</sup>.  
 14. On fol. 243<sup>b</sup>.  
 15. On fol. 255<sup>a</sup>.

ASOETICISM AND SUFISM.

16. On fol. 303<sup>a</sup>.
17. On fol. 315<sup>a</sup>.
18. On fol. 323<sup>b</sup>.
19. On fol. 328<sup>b</sup>.
20. On fol. 335<sup>b</sup>.
21. On fol. 357<sup>b</sup>.
22. On fol. 367<sup>b</sup>.
23. On fol. 377<sup>a</sup>.
24. On fol. 385<sup>b</sup>.
25. On fol. 392<sup>b</sup>.
26. On fol. 399<sup>a</sup>.
27. On fol. 405<sup>b</sup>.
28. On fol. 425<sup>a</sup>.
29. On fol. 428<sup>a</sup>.
30. On fol. 431<sup>a</sup>.
31. On fol. 433<sup>a</sup>.
32. On fol. 434<sup>a</sup>.
33. On fol. 441<sup>b</sup>.
34. On fol. 445<sup>a</sup>.
35. On fol. 448<sup>a</sup>.
36. On fol. 456<sup>a</sup>.
37. On fol. 469<sup>a</sup>.
38. On fol. 476<sup>a</sup>.
39. On fol. 493<sup>b</sup>.
40. On fol. 497<sup>b</sup>.
41. On fol. 498<sup>b</sup>.
42. On fol. 501<sup>a</sup>.
43. On fol. 502<sup>b</sup>.
44. On fol. 504<sup>a</sup>.
45. On fol. 507<sup>b</sup>.
46. On fol. 509<sup>a</sup>.
47. On fol. 511<sup>b</sup>.
48. On fol. 513<sup>a</sup>.
49. On fol. 516<sup>a</sup>.
50. On fol. 517<sup>b</sup>.
51. On fol. 520<sup>b</sup>.
52. On fol. 524<sup>b</sup>.
53. On fol. 566<sup>a</sup>.
54. On fol. 591<sup>a</sup>.
55. On fol. 601<sup>b</sup>.
56. On fol. 608<sup>a</sup>.
57. On fol. 611<sup>a</sup>.

58. On fol. 614<sup>a</sup>.59. On fol. 627<sup>b</sup>.

Written in fair Nasta'liq with occasional marginal notes. ۛ

Not dated; 18th century.

No. 1370.

pp. 7-355 (foll. 174); lines 11; size 9×6; 6½×4.

(ملفوظات اشرفی)

## (MALFŪZĀT-I AŞHRAFĪ.)

A very defective, incomplete and badly arranged copy of Ashraf Jahāngīr Simnānī's discourses, teachings, etc., edited by another man.

The contents of this copy agree with those of the preceding MS.; but on p. 33 the present editor refers thus to the Latâ'if-i Ashrafi of Nizām Hâjī (No. 1368):—

چنانچه در لطائف اشرفی حضرت نظام الدین یمنی میفرمایند الخ \*

*The introduction is missing.*

The first folio bears the page mark 7, and opens abruptly thus:—

..... حضرت امیر کبیر سلطان السلاطین مخدوم سید اشرف

جهانگیر رحمة الله علیه بودند در حالتیکه گذر بجانب دار السلطنة جونپور

حضرة قدوة الکبرا را افتاد ازینجا سفر عراق پیش گرفتند الخ \*

The account of the incidents connected with Ashraf Jahāngīr's journey to India, comprising pp. 33-110, corresponds with foll. 367-385 of the preceding copy.

It seems probable that the present writer edited the work of Nizām Yamani by adding an introduction which, however, is missing.

The MS. ends with the instructions relating to the ceremonies to be observed in visiting tombs (pp. 346-356), corresponding to foll. 320<sup>b</sup>-323<sup>a</sup> of the preceding copy. The words with which the copy breaks off are:—

لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيى ... \*

Written in careless Ta'liq. ۛ

Not dated; 19th century.

The signature of Jadu Nath Sarkar (Professor, Patna College), who presented the MS. to the Library, is found at the beginning and end of the copy.

No. 1371.

fol. 302; lines 25; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

فصل الخطاب

## FASL-UL-KHITĀB.

An old and valuable copy of Fas̄l-ul-Khitāb, the well-known encyclopaedia of Sūfī lore, based on the works and sayings of eminent mystics and holy men.

Author: Muḥammad bin Muḥammad bin Maḥmūd ul-Ḥāfiẓi ul-Bukhārī, better known as Khwājah Muḥammad Pārsā: محمد بن محمد بن محمود الحافظي البخاري المشتهر به خواجه محمد پارسا.

• Beginning:—

الحمد لله الدال لخلقه على وحدانيته باعلامه وآياته النجمية.

The author, Khwājah Muḥammad Pārsā, was an eminent follower of Khwājah Bahā ud-Dīn Naqshband (b. A.H. 782=A.D. 1380, d. A.H. 791=A.D. 1389), whose sayings he collected under the title *الغاشية القدسية النقشبندية* (also styled *انقاس قدسيه*)—the work from which Jāmī made an extract, entitled *سخن خواجه پارسا* or *الغاشية القدسية* (see Ethé, Ind. Office Lib. Cat. No. 1357). He also left a treatise entitled *رساله در بيان نيما* (see W. Pertsch, Berlin Catalogue, p. 78, No. 3). He died in Madinah, according to Nafahāt, p. 448, and a note at the end of the present copy corroborates this, on Thursday, Dulhijjah, A.H. 822=A.D. 1420. For further particulars of the author, and for other copies of the work, see Rieu, ii. p. 863<sup>b</sup>, G. Flügel iii. p. 421; W. Pertsch, Berlin Catalogue, p. 294; Ethé Ind. Office Lib. Catalogue, No. 1855; Āsaf Lib. p. 458; Būhār Lib., vol. i. p. 173; A.S.B. Lib. Cat. No. 1218; Hāf. Khal. vol. iv. p. 422; Ḥadā'iq-ul-Ḥanafiyah, p. 313 (where the date of the author's birth is given as A.H. 756.)

This valuable copy, dated Friday, 25 Dulhijjah, A.H. 845, was written only twenty-three years after the author's death. Written in learned Naskh on good thick paper, with occasional marginal notes, emendations and additions, which are written in the same hand as the text itself.

A list of the contents, an incomplete one, is prefixed in a later hand.



## No. 1372.

fol. 326; lines 21; size  $9\frac{1}{4} \times 5\frac{1}{2}$ ;  $5\frac{3}{4} \times 2\frac{1}{2}$ .

The same.

Another copy of the same *Faṣl-ul-Khiṭāb*, beginning as above.

Written in fair *Nasta'liq* within gold and coloured borders, with an illuminated, but faded, frontispiece. Occasional marginal notes and glosses. In some places the margins have been repaired or replaced.

Not dated; apparently 17th century. The last nine folios, supplied in a later ugly hand, are dated A.H. 1194.

## No. 1373.

fol. 300; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

The same.

A slightly defective copy of the *Faṣl-ul-Khiṭāb*. The first ten or eleven lines of the preface are wanting, and the MS. opens abruptly thus:—

..... و میان علوم ظاهر و باطن و ارباب احوال و اصحاب کمال

اند الخ \*

Written in fair *Naskh*. The Arabic passages are written in red throughout.

The colophon is vaguely dated 'سنة ۱۰۸', probably meaning A.H. 1008.

## No. 1374.

fol. 29; lines 5; size  $9 \times 5\frac{1}{4}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

وجود العاشقین

WAJŪD-UL-‘ĀSHIQĪN.

A very beautiful copy of a mystical tract.

Author: Sayyid Muḥammad bin Sayyid Yūsuf Ḥusaynī, surnamed *Gisūdarāz* سید محمد بن سید یوسف حسینی الملقب به گیسو دراز.

Beginning:—

سپاس بی حد و ستایش بپدید مرقادر مطلق و حاکم برحق جانان  
عاشقان صاحب جملة جهان الخ \*

The author, a di-ciple and Khalifah of Shaykh Naṣir-ud-Din Maḥmūd Chirāḡ-i-Dihli, was born at Dihli, A.H. 721=A.D. 1321 and died, A.H. 825=A.D. 1422 at the age of 105 lunar years. See Rieu, i. p. 347, where a copy of his discourses, collected under the title *جوامع الكلم* by his disciple Muḥammad bin Muḥammad Akbar Ḥusayni, is noticed. After Naṣir-ud-Din's death the author went to Gujarāt, and after staying there for a long time he took up his abode in Kulbargah, A.H. 815=A.D. 1412, where he was treated with high regard by Firūz Shāh Bahmani and his successor Ahmad Shāh Bahmani. See *Tārīkh-i-Firīhtah* (Bombay edition), vol. i. p. 607, vol. ii, p. 748, and Briggs' translation, vol. ii, p. 388, 398; *Akhbār-ul Akhyār*, p. 123; *Khazinat-ul-Aṣṣiyā*, p. 371; etc. The author's life entitled *تاریخ حسینی*, and a collection of his letters, are mentioned in Stewart's Catalogue, pp. 30 and 37. A copy of the present work is noticed in Ethé, Ind. Office Lib. Catalogue No. 1859, and another is extant in No. 1858 of the same Catalogue. See also 'Āṣaf Lib. p. 496; A.S.B. Lib. Cat. No., 1223-1227.

The main subjects treated in the work are *عشق* and *عاشق*, of which the author gives mystical explanations.

A superb copy; written in elegant Nasta'liq, with illuminations and floral designs in gold throughout.

Scribe: *معجز قلم*.

Not dated, 17th century.

Several seals and 'Arḍ-didāhs are found on the title-page. The beautiful binding, which is firm and inlaid with gold, is slightly worm-eaten.

No. 1375.

fol. 230; lines 14; size 8×5; 6½×3½.

دُرِّ الْمَجَالِسِ

## DURR-UL-MAJĀLIS.

Moral and spiritual instructions, illustrated by anecdotes and sayings of the Patriarchs and Prophets, saints and holy men.

Author: Sayf-uz-Zafar Naubahārī سيف الظفر نوبهاري.

Beginning:—

حمدي که از عنایت الهی بر زبان عارفان \*  
 \* \* \*

Copies of the work are mentioned in Rieu, vol. i, p. 44; J. Aumer, Munich Catalogue, p. 58; Leyden Catalogue, i, p. 359; G.

Flügel, iii, p. 444; Cat. Codd. Or. Lugd. Bat. i, p. 359; W. Pertsoh, Berlin Cat., p. 980; Ethé, Ind. Office Lib. Cat., Nos. 1762, 31; 1882-1889; A.S.B. Lib. Cat. Nos. 1306-1308. The author's name is variously given, as - سيف الظفر نوبهاري سيف الظفر بن البرهان and سيف بن نوبهاري. Corruptions of the name are سيف بن نوبهاري or سيف بن نوبهاري, or سيف بن نوبهاري etc. The reading in the present copy is still more confusing. It runs thus:

میگوید بنده کذا هکار امیدوار برحمت پروردگار المغفر الی الله الغنی  
الباری سیغفر بر بهاری که عمر بنده در مجلس بندگان دین و خداوندان  
یقین گذشته الخ \*

Some of the latest references quoted in the work are Sa'di (d. A.H. 690=A.D. 1291), Sayyid Jalâl Bukhârî (d. A.H. 785=A.D. 1383), from which it is evident that the work was not written before the last mentioned date.

It is divided into the following thirty-three *Bâb* :—

*Bâb* I, on fol. 5<sup>b</sup>: باب اول در فضیلت آفرینش مهتر آدم صلوات الله علیه و سلام \*

*Bâb* II, on fol. 18<sup>b</sup>: باب دوم در فضیلت سخاوت مهتر ابراهیم پیغامبر صلوات الله و سلام علیه \*

*Bâb* III, on fol. 27<sup>a</sup>: باب سوم در فضیلت مهتر شعیب پیغامبر صلوات الله علیه و سلام \*

*Bâb* IV, on fol. 29<sup>b</sup>: باب چهارم در فضیلت مهتر موسی صلوات الله و سلام علیه \*

*Bâb* V, on fol. 35<sup>b</sup>: باب پنجم در فضیلت مهتر سلیمان پیغامبر صلوات الله علیه و سلام \*

*Bâb* VI, on fol. 42<sup>a</sup>: باب ششم در فضیلت مهتر عیسی صلوات الله علیه و سلام و در معجزه \*

*Bâb* VII, on fol. 49<sup>b</sup>: باب هفتم در فضیلت محمد مصطفی پیغامبر ما علیه السلام و در معجزه هدایت یافتن دوستان حق و زرد روی شدن دشمنان \*

*Bâb* VIII, on fol. 61<sup>b</sup>: باب هشتم نیکوئی کردن در حق مادر و پدر و خشنودی ایشان \*

*Bâb* IX, on fol. 67<sup>a</sup>: باب نهم در فضیلت مجروح شدن دندان پیغامبر علیه السلام \*

- باب دهم در القاس خواجه عالم محمد مصطفی : *Bāb X, on fol. 70<sup>a</sup>*  
صلی الله علیه وسلم \*
- باب یازدهم در حکایت امیر المؤمنین شاه مردان : *Bāb XI, on fol. 73<sup>b</sup>*  
علی کرم الله وجهه و خاتون قیامت فاطمه  
زموا رضي الله عنهما \*
- باب دوازدهم در حکایت مبارکه فیطی خدمت : *Bāb XII, on fol. 78<sup>a</sup>*  
پیغامبر صلی الله علیه وسلم \*
- باب سیزدهم در فضیلت جوانان نو سبیلان : *Bāb XIII, on fol. 82<sup>b</sup>*  
که در رضاء خدا بقالی چگونه بودند \*
- باب چهاردهم در فضیلت خالد ولید رضي الله : *Bāb XIV, on fol. 90<sup>a</sup>*  
عنه بشرف اسلام مشرف شدن \*
- باب پانزدهم در فضیلت بطل و پادشاهی از اقالیم عرب : *fol. 100<sup>a</sup>*  
• باب شانزدهم در فضیلت خواجه لقمان حکیم علیه الرحمة : *fol. 108<sup>b</sup>*  
و الغفران که عمر بسر خود را چند سخن آموخته بود \*
- باب هفدهم ایمان آوردن بت پرستی یا پسر الخ : *fol. 114<sup>a</sup>*  
• باب هجدهم در حکایت سلطان ابراهیم ادم رحمة الله علیه \* : *fol. 119<sup>a</sup>*  
• باب نوزدهم در حکایت مرد سخی و زن بخیل : *fol. 123<sup>b</sup>*  
• باب بیستم در حکایت آرزت تراش پدر مهتر ابراهیم خلیل : *fol. 131<sup>b</sup>*  
الله صلوات الله علیه \*
- باب بیست و یکم در حکایت طوطی که مردی بخدمت مهتر : *fol. 137<sup>b</sup>*  
• سلیمان صلوات الله و سلام علیه آورده بود و جواب گفتن  
طوطی بخدمت مهتر سلیمان \*
- باب بیست و دوم در حکایت آرزوی خواجه حسن بصری : *fol. 140<sup>b</sup>*  
رضی الله عنه \*
- باب بیست و سیوم در حکایت شیطان مردود که فردای قیامت : *fol. 145<sup>b</sup>*  
بر امت پیغامبر علیه السلام دعوی کند \*
- باب بیست و چهارم در حکایت بادشاه نیشاپور که با مظلومی : *fol. 150<sup>a</sup>*  
بذل آورده بود \*
- باب بیست و پنجم در حکایت خواجه ربیع حسام قدس الله : *fol. 153<sup>b</sup>*  
• سره العریز با دختر خود سزال و جواب گفتن \*
- باب بیست و ششم در حکایت خواجه سفیان ثوری رحمة الله : *fol. 160<sup>a</sup>*  
علیه با شیطان \*

- fol. 163<sup>b</sup>. باب بیست و هفتم در حکایت خواجه حسن نورى رحمة الله علیه \*
- fol. 169<sup>b</sup>. باب بیست و هشتم در حکایت شیخ برسیا که چگونه کسی بود و بسبب چه ایمان خود گم کرد و مومن را ازان هوشیار باید بود \*
- fol. 176<sup>a</sup>. باب بیست و نهم در فضیلت ماه مبارک رمضان عظمت برکاته
- fol. 185<sup>a</sup>. باب سی ام در فضیلت خانه کعبه
- fol. 192<sup>b</sup>. باب سی و یکم در مقتل امیر المؤمنین حسن و حسین رضی الله عنهما \*
- fol. 215<sup>b</sup>. باب سی و دوم در حکایت سلطان ابو سعید ابو الخیر که حق پیر بر مرید چیست و حق مرید بر پیر چیست \*
- fol. 221<sup>a</sup>. باب سی و سیوم در فضیلت اهل بهشت که بدیدار حق تعالی مشرف خواهند شد و آخرین بنده از امت محمد رسول الله صلی الله علیه وسلم که از دوزخ بعد از همه خواهند کشید \*

Written in Naskh.

Dated 26 Dulhijjah, A.H. 978.

Scribe: ابراهیم احمد قطبی الحسنى.

No. 1376.

fol. 219; lines 13; size  $9\frac{1}{2} \times 7$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

انیس الطالبین و عُدَّة السالکین

# ANÎS-UT-TÂLIBÎN WA 'UDDAT US-SÂLIKÎN.

The discourses, spiritual sayings and miraculous deeds of Muḥammad bin Muḥammad ul-Bukhârî, better known as Khwâjah Bahâ-ud-Dîn Naqshbandî, the founder of the Naqshbandî order (according to the present work, fol. 4<sup>b</sup>, he died on 4th Rabi 'I, A.H. 791=A.D. 1388), collected by his disciple Ṣalâḥ bin Mubârak ul-Bukhârî. According to *Khazînat-ul Aşfiyâ*, p. 526, Bahâ-ud-Dîn died on the 3rd of Rabi 'I, A.H. 791=A.D. 1388 at the age of seventy-three. See also *Nafâḥât-ul-Uns*, p. 439; *Ḥabîb-us-Siyar*, vol. iii, Juz 3, p.87.

Beginning:—

حمد بی منتها حضرت خدایراجل ساطتہ و تم نوالہ کہ محامد  
اولین و آخرین فاتحہ تمجید اوست الخ \*

We learn from the preface that in A.H. 785=A.D. 1384 Ṣalāḥ entered the service of Khwājah 'Alā-ud-Dīn 'Aṭṭār (d. A.H. 802=A.D. 1400), who introduced him to the great Khwājah Bahā-ud-Dīn. Ṣalāḥ then adds that when he made known that he intended to collect the discourses and sayings of Bahā-ud-Dīn, one of his friends informed him that Ḥusām-ud-Dīn Khwājah Yūsuf, one of the children of Ḥāfiẓ-ud-Dīn Kabir ul-Bukhārī, and a constant companion of Bahā-ud-Dīn, also cherished the wish to collect the discourses, but had been forbidden by Bahā-ud-Dīn to do so for the time being. This information, says Ṣalāḥ, prevented him from undertaking the task until, after Bahā-ud-Dīn's death, he was asked by 'Alā-ud-Dīn 'Aṭṭār to undertake the work. According to Hāj. Khal. i, p. 487, Ṣalāḥ collected these discourses in A.H. 785=A.D. 1383, which seems to be improbable.

The full title of the work, given on fol. 5<sup>a</sup>, is *Anis ut-Tālibin Wa 'Uddat us-Sālikin* انیس الطالبین و عدة السالکین. It is also styled *معقات خواجه نقشبند*, and is divided into four parts, called *Qism*, as follows:—

- I. Qn fol. 6<sup>b</sup>. در ولایت و ولی
- II. On fol. 12<sup>b</sup>. در شرح ابتداء احوال خواجه ما قدس الله روحه و  
ذکر سلسلہ خواجهگان ما روح الله ارواحهم \*
- III. fol. 39<sup>b</sup>. در بیان صفت احوال و روش اخلاق و احوال و اقوال  
حضرت خواجه ما قدس الله روحه و شرح  
طریقه نسبت و نتایج صحبت و کیفیت معامله  
ایشان با طالبان و ذکر حقایق و لطایفی کہ در عمر  
محلّی بر لفظ مبارک ایشان میگذشته است \*
- IV. fol. 78<sup>b</sup>. در ذکر کرامات و ظہورات و احوال و آثار کہ از حضرت  
خواجه ما در محال تلاطم مراجع ابعاد ولایت بظہور  
آمده است \*

The discourses of this great Shaykh are highly esteemed up to the present age by Sūfis, particularly those of the Naqshbandī order. They have been collected by his disciples and followers. See Ethé, Ind. Office Lib. Catalogue, No. 1851<sup>o</sup>; W. Pertsch, Berlin Catalogue, p.

10, No. 23; Rieu, ii. p. 862; A.S.B. Lib. Cat. No. 244; Bûhâr Lib. Catalogue, i. p. 143.

Written in good Nasta'liq on thick paper, with an illuminated head-piece.

Dated Jumâdâ II, A.H. 994.

Scribe; میر حسین ابن خواجه میر البخاری

### No. 1377.

fol. 55; lines 18; size  $7 \times 5$ ;  $5 \times 3\frac{1}{2}$ .

The same.

An exceedingly valuable copy of an abridgment of the انیس الطالبین (see No. 1376), due to the penmanship of the celebrated Jâmi.

Beginning:—

اما بعد چنانکه در ظهور احوال و آثار اولیا را اختیار نیست در

اسباب وصول بصحبت مشایخ طریقت الخ \*

The present abridgment was most probably made by the learned scribe himself. The arrangement of divisions is the same as in the original.

Written in learned Naskh, with marginal notes and emendations.

Dated Jumâdâ I, A.H. 856.

The name of the scribe runs thus at the end of the copy: علی ید

العبد الفقیر عبد الرحمن الجامی تاب الله علیه

It is to be noticed that the handwriting in this copy exactly agrees with that of Jâmi's autograph copy of his Silsilat-ud Dahab and his Diwân, noticed under No. 185.

### No. 1378.

fol. 83; lines 11; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $3\frac{1}{2} \times 1\frac{3}{4}$ .

خیالات عشاق

### KHAYÂLAT-I 'USHSHÂQ.

Sûfic aphorisms on the different topics of mystic doctrine and mystical and divine love, interspersed with numerous quotations from the Qurân and Hadîs.

Beginning:—

درد بیکد بر آن ظهور که شهرد ذات و مقصود صفات است و بر آل  
و اصحاب و پیروان وی باد \*

The title of the work appears thus at the beginning:—

..... بعد از آن کلمه چند که از عنایات الباماتست نه از عقلیات  
و نقلیاتست ازین معنی نامش خیالات عشاق آمد نه از جوش است  
نه از گوش از برای ذوقیات یاران تحریر یافت \*

In the colophon the authorship of the work is ascribed to 'Ayn ul-Qudât Hamadâni:—

تمت فی کلیه حضرت حقایق و معارف آگاهی عین القضاة همدانی  
قدس سره العزیز \*

Again in an endorsement on the title-page, due to a later hand, the work is called "*Khayâlât-i 'Ushshâq* of 'Ayn ul-Qudât Hamadâni": خیالات عشاق تصنیف عین القضاة همدانی.

The ascription of the work to 'Ayn ul-Qudât Hamadâni is evidently erroneous. This well-renowned saint, whose work زبدة الحقائق has been noticed under No. 1348, died in A.H. 525=A.D. 1131 or A.H. 533=A.D. 1138. In the text, which is abundantly intermixed with verses from eminent poets, we find quotations from Sa'dî (d. A.H. 690=A.D. 1291) on foll. 12<sup>a</sup>, 55<sup>a</sup>, etc.; Hâfiz (d. A.H. 791=A.D. 1388), on foll. 18<sup>b</sup>, 23<sup>a</sup>, 25<sup>b</sup>, 52<sup>b</sup>, 57<sup>a</sup>, 63<sup>a</sup>, 77<sup>a</sup>, 79<sup>a</sup>, etc., and others.

The beginning of this treatise agrees with that of an anonymous mystical tract of five or six folios noticed in Ethé, Ind. Office Lib. Cat. No. 1849, and the learned Doctor seems inclined to think that the author may have been the well-known Indian saint, Shâraf ud-Din Ahmad bin Yahyâ Munayri, who died in A.H. 782=A.D. 1380.

In the present work, however, we find two verses, in one of which the author's name, Mas'ûd-i Bak, and in the other simply Mas'ûd, occurs thus:—

(1) On fol. 7<sup>b</sup>:

رفت ز مسعود بک جمله صفات بشر  
چونکه همان ذات بود باز همان ذات شد

(2) On fol. 49<sup>a</sup>:

خال و خط چشم و لب و سر همه یکجا شدند  
کز برای کشتن مسعود معضّر میکنند



Now, the author of the *Akhbâr ul-Akhyâr*, p. 193, and several others state that Mas'ûd-i Bak wrote a treatise, entitled تمہیدات, on the plan of a work of the same title by 'Ayn ul-Qudât Hamadânî. I am therefore inclined to hold that the author of the present work is Mas'ûd-i Bak, who most probably based it also on the تمہیدات of 'Ayn ul-Qudât Hamadânî.

*Khwâjah* Mas'ûd-i Bak (that is, of Bak, a dependency of Bukhârâ), with his original name Ahmad bin Muhammad Nakhshabî احمد بن محمد نخشبی, according to the author of the *Akhbâr ul-Akhyâr*, *loc. cit.*, was a relative of Sultân Firûz Shâh (A.H. 752-790=A.D. 1351-1388), and bore in his early days the title of Shîr Khân. Some say that he was an independent ruler of Bukhârâ. He renounced the world, and became a disciple of Shaykh Ruku ud-Dîn, the son of Shaykh Shihâb ud-Dîn Imâm (a distinguished disciple and Khalifah of Khwâjah Nizâm ud-Dîn Auliya), or, according to some, of the celebrated Khwâjah Naşir ud-Dîn Maḥmûd Chirâg-i Dihlî. He soon established his fame as a great saint of the Chishtî order, but his mystic and ecstatic sayings and deeds were condemned by the Ulanâ. They sentenced him to death in A.H. 800=A.D. 1397. His *Dîwân*, entitled نور اليقين (or نور العيون or even نور العين), is noticed in Rieu, ii, p. 632<sup>a</sup>. His other works are مرآة العارفين (see Ethé, Ind. Office Lib. Cat. No. 1854); أم النصائح and تمہیدات. For further particulars see Sprenger, *Oude Cat.* p. 486, and Asiatic Society of Bengal, Cat. Nos. 1320-1322; *Khazînat ul-Aşfiyâ*, p. 378 (where the author is called شیخ شیر خان بک, and where his death is fixed in A.H. 836=A.D. 1432).

Written in fair Nasta'liq.

Not dated; 17th century.

No. 1379.

fol. 162; lines 13-17; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3$ .

ترجمہ منہاج العابدین

## TARJUMAH-I MINHÂJ-UL-ÂBIDÎN.

A Persian translation of Imâm Ġazâlî's (*d.* A.H. 505=A.D. 1111) mystico-philosophical work *Minhâj-ul-Âbidîn*.

Translator: Shaykh Yûsuf Budh of Īrîch شیخ یوسف بدعه ساکن ایرج

Beginning:—

حمد خدا را کہ او ملک حکیم و جواد کریم و عزیز رحیم است . آن

بادشاہ کہ بیافرید آسمانها و زمینها را بقدرت خود الخ \*

We learn from the preface that Ġazālī had previously written three works on the principles of mysticism; viz. *كتاب الاسرار - احياء العلوم* and *كتاب القرية الى الله*; but as these works were very difficult to be understood by men of ordinary learning, he wrote the present in an easier form. His other work *تنبيه الغالين* is also referred to on fol. 121<sup>b</sup>.

The translator Yūsuf Budh, who died in A.H. 834=A.D. 1430, was, according to the author of *Khazinat ul-Aṣfiyā*, p. 374, a disciple and K̄halifah of Shaykh Ikhtiyār ud-Din 'Umar Īrīqī (d. A.H. 809=A.D. 1406). He received the robe of K̄hilāfat also from Makhdūm-i Jahāniyān Sayyid Jalāl ud-Din Bukhārī (d. A.H. 785=A.D. 1384) and Shaykh Ṣadr ud-Din Rājū Qattāl, (brother of Makhdūm-i Jahāniyān, d. A.H. 827=A.D. 1424). It is further stated in the *Khazinat ul-Aṣfiyā* that the ancestors of Shaykh Yūsuf emigrated from Khwārazm to India and settled in Īrīq. Shaykh Sārang Chishtī (d. A.H. 847=A.D. 1444) was a disciple of Shaykh Yūsuf.

For other copies of the work see Cat. Codd. Or. Lugd. Batav. iv, p. 315; Ethé, Ind. Office Lib. Catalogue, Nos. 1865-1866; As. Soc. of Bengal, Cat. No. 1165; See also Hāj. K̄hal. vi, p. 210.

The work is divided into seven عقبه, viz., (1) در توجّه (2) در علم (3) در حمد و شكر (4) در قوادح (5) در بواعث (6) در عوارض (7) در عوائق (8) در عوائق. These divisions, though enumerated at the beginning, are not marked in the text.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1380.

fol. 271; lines 16; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

جواهر الاسرار

JAWÂHIR-UL ASRÂR.

A work treating of the hidden and mysterious meaning of Quranic verses and sayings of the Prophet and other holy men, intermixed with verses.

Author: Shaykh Āḍurī شيخ آذري.

Beginning:—

يا مفتاح الابواب انتم باب قلبي و قلوب المسلمين و انت خير  
القاتلين \*

The author gives his own name thus on fol. 4<sup>a</sup>: حمزة بن علي :  
 (read *الرمحي*) محمد الرمحي (الرمحي)  
 الهاشمي المروزي المولد الاسفرايني المعتد يعرف بأذري.

According to his own statement in the above quoted<sup>o</sup> lines he was born in Merv and brought up in Asfarâ'in. He flourished during the time of Shâh Rukh who conceived great favour for him. He received spiritual instructions from Shaykh Muhyî ud-Dîn Tûsi and later on from the eminent saint Shâh Ni'mat Ullah Walî. He performed a pilgrimage and then came to India, and after spending some time in the court of Ahmad Shâh Bahmani (A.H. 825-838=A.D. 1422-1435), for whom he wrote a poetical account of his reign entitled Bahman Nâmah بهمن نامه, returned to his native place where he died in A.H. 866=A.D. 1461, for which the word خسرو forms a chronogram. See Taqî Auhâdî, vol. i, fôl. 84<sup>b</sup>. He is a well-known poet, and is the author of a Diwân (see Ethé, Bodl. Lib. Catalogue No. 884). He also made a poetical abridgment of Qazwini's عجائب المخلوقات and entitled it غرائب الدنيا (see Ethé, Bodl. Lib. Catalogue No. 402). According to Taqî Auhâdî, Âduri also wrote the work طغرای همایون.

According to the author's own statement on fol. 4<sup>a</sup> he has written a work on the same subject entitled مفاتيح الاسرار in A.H. 830=A.D. 1426. At the request of some of his friends he wrote the same again in a more condensed form, adding to it at the same time new information relating to some holy men.

He finished the work in Rajab, A.H. 840=A.D. 1437.

The present work, like the مفاتيح, is divided into four books (Bâb):—

First book, on fol. 9<sup>b</sup>:

باب اول در اسرار فواتح كلام الله تعالى \*

Second book, on fol. 16<sup>b</sup>, in nine سر (mysteries):—

\* باب دوم در بیان اسرار احادیث نبوی صلی الله علیه وسلم

(۱) اول سر من عرف نفسه \*

(۲) دوم سر - من مات ولم يعرف امام زمانه مات ميتة جاهلية \*

(۳) سوم سر ان الله خلق آدم على صورته \*

(۴) چهارم سر، الولاية افضل من النبوة \*

(۵) پنجم سر کان الله تعالى زماناً لم يكن فيه كفروا اسلام \*

- (۶) ششم سرّ اذا احب الله تبدا ام بضرة ذنب •  
 • (۷) هفتم سرّ الفقر سواد الوجه في الدارين •  
 • هشتم سرّ اذا تم الفقر فهو الله •  
 • نهم سرّ نية المؤمن خیر من عمله •

Third book, on fol. 57<sup>b</sup>, in two *Fasl*:—

- باب بیوم در اسواق کلام مشایخ و عوامان الله تلیم اجمعین •  
 (۱) فصل اول در بیان کلام ماثوره •  
 (۲) فصل دوم در بیان اسرار منظومه مشایخ •

Fourth book, on fol. 209<sup>a</sup>, in ten *Fasl*:—

- باب چهارم در بیان اشکال کلام شعرا •  
 (۱) فصل اول در اشکال قصاید مشهوره •  
 (۲) فصل دوم در اشکال قصاید مجهوله •  
 (۳) فصل سوم در اشکال غزلیات مشهوره •  
 (۴) فصل چهارم در اشکال غزلیات مجهوله •  
 (۵) فصل پنجم در اشکال مقطعات •  
 (۶) فصل ششم در اشکال مثنویات •  
 (۷) فصل هفتم در اشکال رباعیات •  
 (۸) فصل هشتم در اشکال شاعری و ما يتعلق به •  
 (۹) فصل نهم در اشکال معنیات •  
 (۱۰) فصل دهم در اشکال نغز •

For further particulars of the work and the author, see Ethé, Bodl. Lib. Cat. No. 1269 and Rieu, i, p. 43. See also C. Stewart's Catalogue, p. 38; As. Soc. Bengal Cat. (Curzon Collection), Nos. 429-430; E. G. Browne, Lit. Hist., III, p. 497.

The copy, written in a fair Nasta'liq, contains corrections and emendations in a later hand.

Not dated; apparently 17th century.

Scribe: احمد خان ولد آدم خان.

Two seals of Hâfiz Mahmûd Khân, dated A.H. 1220, and on Šâbir 'Ali bin Mustafâ Ḥasanî, dated A.H. 1023, are found on title-page. Another seal of Šâbir 'Ali, dated A.H. 1039, and bearing the following verse, is found at the end of the copy:—

زالتفات ثانی صاحب قرآن شاه جیان  
شد ز جان مایر علی از کمترین بندگان

A note on the same page says that the MS. once belonged to 'Abd ul-Karîm bin Ahmad.

No. 1381.

fol. 279; lines 15; size  $6\frac{3}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

نصیم المقربین فی شرح منازل السائرین  
NASÎM UL-MUQARRABÎN FÎ SHARH  
I MANÂZIL US-SÂ'IRÎN.

A Persian commentary upon Khwâjah Abû-Isma'îl 'Abd Ul-Muhammad ul-Anşârî ul-Harawîs (b. A.H. 396=A.D. 1006, d. A.H. 496=A.D. 1088) Sûfî work منازل السائرین.

Commentator: Shams-ud-Dîn Muhammad ut-Tabârakânî ut-Tâhir bin Tâhir ul-Qâdî ut-Tâ'ibâd شمس الدین محمد التبرکانی الطوسی Hâj. Khal. vi, p. 130).

Beginning:—

بحمدک نعمدک یا منی شرح الصدور لدراک منافع منازل  
السائرین الخ \*

The name of the commentator, as given here on fol. 6<sup>a</sup>, reads thus: محمد بن طاهر القاضي القائبادکاني الطوسي.

The commentator who, according to Hâj. Khal. loc. cit. died A.D. 891=A.D. 1485, tells us in the preface that he happened to peruse the book منازل السائرین of the eminent saint Khwâjah 'Abd Ullah ul-Anşârî at Herat; but, finding it too difficult to be understood without a clear explanation of its deep and hidden meaning, he thought of writing a Persian commentary on it. He then goes on to say that owing to the revolution which broke out at that time in Khurâsân and 'Irâq he could not carry out his project. Finding that life and property were unsafe, he left the place, and after toilsome and perilous journey reached Bukhârâ, where he received a good deal of encouragement.

and sympathy at the hands of learned men and nobles, and successfully carried out his project.

The work is divided into ten *Qism* and a *Khâtimah*. Each *Qism* consists of ten *Bâb* and a *Faṣl*. The *Khâtimah* comprises several sections called *Tanbih*.

Contents:—

*Qism* I. قسم البدايات, on fol. 23<sup>a</sup>:—

- (١) باب اليقظة
- (٢) باب التوبة
- (٣) باب المحاسبة
- (٤) باب الذنب
- (٥) باب التفكير
- (٦) باب التذكر
- (٧) باب الاعتصام
- (٨) باب القرار
- (٩) باب الرياضة
- (١٠) باب السماع

*Qism* II. قسم الابواب, on fol. 51<sup>b</sup>:—

- (١) باب الكزن
- (٢) باب الضرف
- (٣) باب الاشفاق
- (٤) باب التشروع
- (٥) باب الاخبار
- (٦) باب الزهد
- (٧) باب الورع
- (٨) باب التبتل
- (٩) باب الرجاء
- (١٠) باب الرغبة

<sup>u</sup> *Qism III.* قسم المعاملات, on fol. 70<sup>b</sup> :—

- (١) باب الرعاية \*
- (٢) باب المراقبة \*
- (٣) باب الحرمة \*
- (٤) باب الاخلاص \*
- (٥) باب التهذيب \*
- (٦) باب الاستقامة \*
- (٧) باب التوكل \*
- (٨) باب التفويض \*
- (٩) باب الثقة \*

*Qism IV.* قسم الاخلاق, on fol. 94<sup>a</sup> :—

- (١٠) باب التسليم \*
- (١) باب الصبر \*
- (٢) باب الرضا \*
- (٣) باب الشكر \*
- (٤) باب الكفاؤ \*
- (٥) باب الصدق \*
- (٦) باب الايثار \*
- (٧) باب الخلق \*
- (٨) باب التواضع \*
- (٩) باب الفتوة \*

*Qism V.* قسم الاصول, on fol. 122<sup>b</sup> :—

- (١٠) باب الانبساط \*
- (١) باب القصد \*
- (٢) باب العزم \*
- (٣) باب الارادة \*
- (٤) باب الادب \*

• (٥) باب اليقين •

• (٦) باب الآنس •

• (٧) باب الذكر •

• (٨) باب الثغر •

• (٩) باب الغنا •

• (١٠) باب مقام المراد •

*Qiem VI.* قسم 'لادته' on fol. 145<sup>a</sup> :—

• (١) باب التحسان •

• (٢) باب العلم •

• (٣) باب الحكمة •

• (٤) باب البصيرة •

• (٥) باب الفراسة •

• (٦) باب التعظيم •

• (٧) باب الالهام •

• (٨) باب السكينة •

• (٩) باب الطمأنينة •

• (١٠) باب الهمم •

• *Qiem VII.* قسم الأحوال on fol. 168<sup>a</sup> :—

• (١) باب المحبة •

• (٢) باب الغيرة •

• (٣) باب الشوق •

• (٤) باب القلق •

• (٥) باب العطش •

• (٦) باب الرجاء •

• (٧) باب الدهش •

• (٨) باب اليمين •



(٩) باب البرق \*

(١٠) باب الذوق \*

*Qism VIII.* قسم الولايات, on fol. 189<sup>b</sup> :—

(١) باب المحظ \*

(٢) باب الوقت \*

(٣) باب الصفا \*

(٤) باب السرور \*

(٥) باب السز \*

(٦) باب النفس \*

(٧) باب الغربة \*

(٨) باب الغرق \*

(٩) باب الغيبة \*

(١٠) باب التمكن \*

*Qism IX.* قسم الحقائق, on fol. 214<sup>a</sup> :—

(١) باب المكاشفة \*

(٢) باب المشاهدة \*

(٣) باب المعاينة \*

(٤) باب الحيرة \*

(٥) باب القبض \*

(٦) باب البسط \*

(٧) باب السكر \*

(٨) باب الصحو \*

(٩) باب الاتصال \*

(١٠) باب الانفصال \*

*Qism X.* قسم النمايات, on fol. 238<sup>a</sup> :—

(١) باب المعرفة \*

(٢) باب الغفا \*

- (٣) باب البقا •
- (٤) باب التدقيق •
- (٥) باب التلبیس •
- (٦) باب الوجود •
- (٧) باب التجريد •
- (٨) باب التفريد •
- (٩) باب الجمع •
- (١٠) باب التوحيد •

*Khâtimah*, on fol. 208<sup>a</sup>.

Some folios towards the end are misplaced. The right order seems to be:

- Foll. 1-275, 278, 276-277, 279.

For the Arabic original see Hâj. K̲hal. vol. vi, p. 129; Loth. Arab. Catalogue, No. 599.

For life and other works of 'Abd Ullah Anṣārī, see Rieu, i, p. 35; Ethé, Ind. Office Lib. Cat. No. 177 (where his works are enumerated); Nafahât ul Uns, p. 376; A.S.B. Cat. No. 234; etc., etc.

Written in fair Nasta'liq.

Not dated; 18th Century.

No. 1382.

• foll. 83; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الجانب الغربى

AL-JÂNIB-UL-ĠARBÎ.

A Sûfic tract defending the *Fuṣûṣ-ul-Hikam* of the celebrated Muhyi-ud-Din Ibn-ul-'Arabi against the attacks made on it.

Author: Abu'l Faṭḥ Muḥammad bin Muẓaffar ud-Din bin Ḥamīd ud-Din 'Abd Ullah, entitled *Shaykh-ul-Makkī* مظفر محمد بن مظفر أبو الفتح محمد بن حميد الدين عبد الله الملقب به شيخ الملكى.

Beginning:—

ربنا اتم لنا نورنا واغفر لنا ذنوبنا ..... حمد توحيد اساس فى

التباس محمداً انفس النج \*

'We learn from the preface that one day while the author, in the company of his royal patron, was discoursing upon the maxims and subtleties of Muḥyī-ud-Dīn Muḥammad Ibn-ul-'Arabī's *Fuṣūṣ-ul-Hikam*, the attendants of the king made attacks on the author's discourse as well as on the aforesaid work, *Fuṣūṣ*. The author was then asked by the king to write a defence of the *Fuṣūṣ* for the instruction and guidance of those who did not believe in the sayings and deeds of Ibn-ul-'Arabī. Hence the present composition.

The name of the author's royal patron is thus introduced:  
السلطان ابن السلطان سلطان سليم خان بن بايزيد خان بن محمد خان

This Sultān Salīm Khān is evidently identical with Salīm I, the ninth king of the Oṣmānli dynasty, who succeeded his father Bâyezid II, and reigned from A.H. 918-926=A.D. 1512-1520.

That the author was a disciple of the celebrated Jāmī is evident from the fact that in several places he refers to Jāmī and his commentary on Ibn-ul-'Arabī's *Fuṣūṣ ul-Hikam*; e.g. on fol. 24<sup>a</sup> he refers thus: *و شيخ ابن فقير مولانا نور الدين عبد الرحمن الجامي در شرح فصوص فرموده*.

The title of the work, as given in the present MS. fol. 2<sup>b</sup>, is *الاجاب الغربى في حل مشكلات الشيخ معي الدين ابن العربي*, but in Hâj. Khal. vol. iv, p. 430 the work is called *الجانب الغربى في مشكلات معي الدين ابن العربي*. According to Hâj. Khal., the work is divided into two *Bâb* and a *Khâtimah*. The headings of these divisions, though given at the beginning, are not marked in the text.

A copy of the work is noticed in As. Soc. Bengal, Cat. No. 1250.

Written in ordinary Nasta'liq.

In the colophon, dated 'Azimâbâd (Patna), 5 Sha'bân, A.H. 1138 the scribe Najm-ud-Dīn Ja'far Tayyârî says that he transcribed the copy during the reign of the Timuride king Muḥammad Shâh for Shaykh Muḥammad Naṣr bin Shaykh Zayn ud-Dīn Muḥammad, son of Shaykh Aḥmad Makki ul-Bihârî, a descendant of Shaykh Shams ud-Dīn Awadhî Faryâdras:

تمام شد رساله شيخ مكي قدس سره در جواب اعتراض چند كه بر شيخ معي الدين ابن عربي كرده اند در كتاب فصوص الحكم در پنجم شعبان سنه يك هزار و يك صد و سي و هشت هجری در بلد عظيم آباد عرف پٹنا در عمل پادشاه محمد شاه تیموري برای شيخ محمد نصر بن شيخ زين الدين محمد ولد شيخ احمد مكي الاصل و بجاری الموطن از اولاد مخدوم شيخ شمس الدين اودهی فرياد رس و اين رساله از روی

حساب در هزار پانصد بیت است - کاتب الحروف نجم الدین جعفر  
طیاری غفر الله تعالى و لوالديه \*

No. 1383.

fol. 107; lines 5-9; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

کلید مخازن

KALID-I MAKHÂZIN.

Or

"The Key of the Storehouse."

A Sûfî tract dealing with the spiritual progress of the soul, the doctrine of Sûfism, etc., etc.

Author: Shaykh Muḥammad Gauṣ شیخ محمد غوث.

Beginning:—

حمد نا محدود احدی را که عجز اعیان ممکنات شر فردی از افراد

تجلی حسن ذات اوست آن \*

According to his own statement in the following work, fol. 3<sup>b</sup>, the author, with his full name Muḥammad bin Khaṭîr ud-Dîn bin Latîf bin Mu'in-ud-Dîn Qaṭṭâl bin Khaṭîr ud-Dîn bin Bâyezîd bin Khwâjah Farîd ud-Dîn 'Aṭṭâr: معین بن لطیف بن محمد بن خلیف الدین بن بایزید بن خواجه فرید الدین عطار, was born in A.H. 906=A.D. 1500, and was a pupil of Shaykh Zuhûr (Zuhûr ud-Dîn) Hâjî Hudûr.

According to the authors of Akhbâr ul-Akhyâr, p. 236; Khazinat ul-Ashfiyâ, p. 969; Taḍkirah-i 'Ulamâ-i Hind, p. 206, and several others, Muḥammad Gauṣ belonged to the Shaṭṭâriyah sect of the Sûfis and was a disciple of Shaykh Hâjî Hamîd, who was a Khalifah of Shâh Qâdan, a disciple and Khalifah of Shaykh 'Abd Ullah Shaṭṭârî. After leading a solitary life for thirteen years in the mountains of Chunâr he came to Gujarat where he met the eminent saint Shaykh Wajîh ud-Dîn Gujarâtî. He came to Āgrah in A.H. 966=A.D. 1558 and was treated with high regard by the Emperor Akbar. Subsequently he returned to Gawâliyâr where he died and was buried. The author of the Khazinat ul-Ashfiyâ *loc. cit.*, says that Muḥammad Gauṣ died on the 15th of Ramaḍân, A.H. 970=A.D. 1562 at the age

of eighty. This statement is also found in *Tadkirah-i 'Ulamâ-i Hind*, *loc. cit.*; but it is inconsistent with the date of the author's birth, A.H. 906=A.D. 1500, given by the author himself in his following work. It is also stated in some works that the Emperor Humâyûn was a faithful follower of Muḥammad Gaus̄.

His other works are *جواهر خمسہ* (see No. 1384); *اوراد غوثیہ* (see As. Soc. Bengal, No. 1252); *معراج ناعمہ* and *بحر الحیات*.

The date of composition of the present work, given on fol. 3<sup>a</sup>, is A.H. 932=A.D. 1525. A commentary on it, entitled *شرح کلید مخازن*, by Shaiḡh Wajih ud-Dîn Guḡarâti, is mentioned by Âzâd Bilgrâmî in his *Subḡhat ul-Marjân*, p. 45.

The work is divided into a *Muḡaddimah* (fol. 8<sup>b</sup>); three *Daḡiqah* (fol. 13<sup>a</sup>, 64<sup>a</sup>, 78<sup>a</sup> respectively) and a *Khâṡimah* (fol. 92<sup>a</sup>).

Interlinear and marginal notes and glosses are copious.

Written in fair Naskh.

Dated Aḡmadâbâd, Guḡarât, 16 Ramadân, A.H. 1022.

### No. 1384.

fol. 333; lines 9-23; size 10 × 6½; 7 × 4½.

جواهر خمسہ

### JAWÂHIR-I KHAMSAH.

A Persian version of the author's large Arabic work *الجواهر الخمسة* on Sûfism.

Author: Muḥammad Gaus̄ محمد غوث.

Beginning:—

الحمد لله الواحد الصمد الفرد الذي لم يلد ..... حمد لا بداية  
و ثناء بی نہایہ مالک الملکی را کہ حقایق کونیہ و اعیان ممکنات را از  
صور اسماء الہی بظہور آورد \*

The author, who was born in A.H. 906=A.D. 1500, and died about A.H. 970=A.D. 1562, has been mentioned under No. 1383 in connection with his Sûfic work *کلید مخازن*. He says in the preface that he wrote the first sketch of this work in his twenty-second year and presented it to his master (Hâfi Hūdûr). Subsequently when he went to Guḡarât some of his friends suggested some additions and improvements in the work, which he did in the present form. For

further particulars see Ethé, India Office Lib. Catalogue, Nos. 1875 and 1876; Loth. Arab. Catalogue, Nos. 671 and 672. See also Hâf. Khal. ii, p. 643; iii, p. 52.

The author completed the present version in A.H. 956=A.D. 1549, dividing it, like the Arabic original, into five *Khamsah*.

The work, for the most part, consists of invocations, prayers, charms, etc., with directions for their use.

Written in careless Naskh.

Dated, A.H. 1077.

### No. 1385.

fol. 39; lines 15: size  $9 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

مکتوبات غوثیه

### MAKTÛBAT-I ĠAUSIYAH.

A collection of eighteen letters of the celebrated Saint Muhyi ud-Din Shaykh 'Abd ul-Qâdir Jilânî (b. A.H. 471=A.D. 1079 and d. A.H. 561=A.D. 1166), followed by an exposition of his doctrines and his comments on the chief points of Sûfism, by Shaykh 'Ali Muttaqî شيخ علي متقي.

Beginning:—

الحمد لله رب العالمين ..... اما بعد ميگويد احقر عباد الله

علي حسام الدين كه مشهور است به متقي اين شُرُوده مکتوب از آن

حضرت است الخ \*

Shaykh 'Ali Muttaqî, with his full name 'Alî bin Husâm ud-Dîn bin 'Abd ul-Malik bin Qâdî Khan Muttaqî Qâdiri Shâdili Madanî Qhishtî: علي بن حسام الدين بن عبد الملك بن قاضيخان متقي قادري شاذلي, belonged to a Jaunpûr family and was born at Burhânpûr in A.H. 885=A.D. 1480, and not in A.H. 857=A.D. 1453, as wrongly given in the *Hadâ'iq ul-Hanafiyah*, p. 382. In his early age he was placed under the tuition of Shâh Bâjan Qhishtî. He was only seven or eight years old when he lost his father. When about twenty years of age he left his paternal home, and came to Mandû, when he renounced the worldly life. He visited Shaykh 'Abd ul-Hakîm bin Shâh Bâjan, who gave him the robe of Khilâfat of the Qhishtî order. Subsequently he went to Multân, where he received spiritual instruction from Shaykh Husâm ud-Dîn Muttaqî, studying تفسير بيارقي and كتاب عين العلم under

him for two years, after which he went on a pilgrimage to H̄aramayn. Here he placed himself under the tuition of the eminent saint Shaykh Abul Ḥasan Bakrī and several others, and received the robe of Khilāfat of the Qādirī and Shādilī orders from Shaykh Muḥammad bin Muḥammad us-Sakhāwī. At Mecca he spent his time in teaching and in composing works on Ḥadīṣ and Ṣūfism. It is admitted by reliable authorities that he wrote more than one hundred works in Arabic and Persian, the most popular among them being كنز العمال في سنن الاثوال و الانفال. Two of his works, viz., جوامع الكلم (also called الجوامع الثمينة) and a short treatise on various theosophic matters and the principles of Ṣūfism are noticed in Asiatic Society of Bengal Cat. Nos. 1254 and 1255 respectively. He rose to great eminence and established his reputation as a sound scholar. The celebrated Ibn-i Ḥajar ul-Hayṣamī (the author of the popular work مواقيع المعركة, composed, A.H. 950 = A.D. 1543) the then Muftī of the H̄aram, who at first was the teacher of our author, became his disciple, and received from him the robe of Khilāfat. 'Alī Muttaqī died at Mecca on the morning of the 2nd Jumādā I, A.H. 975 = A.D. 1567. See Akhbār ul-Akhyār, pp. 294-309. A detailed account of his life and deeds will be found in اتحاف المتقي by Shaykh 'Abd ul-Wahhāb Muttaqī and in زاد المتقين في سلوك طريق اليقين by Shaykh 'Abd ul-Haq Dihlawī (see Rieu, i, p 350). See also Ḥadā'iq ul Ḥanafiyah, p. 382.

The letters, which relate to the doctrines of Ṣūfism, are generally based on verses of the Qurān and on Ḥadīṣ. They are not addressed to particular persons, but are generally introduced by the words ای عزیز.

The collection of letters is followed by a short biography of Shaykh 'Abd ul-Qādir Jilānī (fol. 15-39), without a special title. It is introduced by an exposition of the Shaykh's doctrines, and his discussion of the chief points of Ṣūfism. It begins as a separate treatise, with an illuminated head-piece and a double-page 'Unwān, thus:—

قال رضى الله عنه فى الذكر اعذب مورى كه در دريا بندند الخ \*

The biography itself begins on fol. 35<sup>a</sup>.

The eighteen letters are as follows:—

1. On fol. 2<sup>a</sup>:                      مکتوب اول در بدياة جذبة حق و نهاية آن
2. On fol. 2<sup>b</sup>:                      مکتوب دوم در بيان مجاهدة و رياضت
3. On fol. 3<sup>b</sup>:                      مکتوب سوم مشتمل بر خوف و رجا و ثمره هر دو
4. On fol. 4<sup>b</sup>:                      مکتوب چهارم در تعريض دفع غفلت

5. On fol. 5<sup>a</sup>: مکتوب پنجم در بیان معیت و احاطه حق تعالی
6. On fol. 5<sup>b</sup>: مکتوب ششم در بیان معیت
7. On fol. 6<sup>a</sup>: مکتوب هفتم در بیان قناریت جذبۀ حق و مطیع کردن  
عمرات نفسانیه را و ظهور قیامت وی درین \*
8. On fol. 7<sup>a</sup>: مکتوب هشتم در بیان زهد و ثمرۀ آن
9. On fol. 7<sup>b</sup>: مکتوب نهم در انس و ثمرۀ آن
10. On fol. 8<sup>a</sup>: مکتوب دهم در ترغیب صحبت نیکان و زهد در دنیا  
و ثمرۀ آن \*
11. On fol. 9<sup>a</sup>: مکتوب یازدهم در گریه و زاری و التجا بحضرت باری
12. On fol. 9<sup>b</sup>: مکتوب دوازدهم در توحید و ثمرات آن
13. On fol. 10<sup>a</sup>: مکتوب سیزدهم ایضا در زهد و تحریر صالحان
14. On fol. 11<sup>a</sup>: مکتوب چهاردهم در اشارات
15. On fol. 11<sup>b</sup>: مکتوب پانزدهم در کمالیت و معرفت درین و آثار آن

\*The last three letters, on foll. 12<sup>a</sup>, 12<sup>b</sup> and 14<sup>a</sup> respectively, are without introductory headings.

Written in fair Nasta'liq on gold sprinkled paper with an illuminated frontispiece and a double-page 'Unwân.

Not dated; 18th century.

Two illegible seals are found at the end of the copy.

No. 1386.

fol. 212; lines 17; size 8 $\frac{3}{4}$  × 5 $\frac{1}{2}$ ; 5 $\frac{3}{4}$  × 3 $\frac{1}{4}$ .

عین المعانی

‘AYN-UL MA‘ÂNÎ.

A mystical interpretation of the ninety-nine names of God اسماء الحسنی.

Author: ‘Isa bin Qâsim bin Yûsuf bin Rukn-ud-Dîn bin Ma‘rûf bin Shihâb-ud-Dîn ul-Ma‘rûfî ush-Shihâbî ul-Jandî ul-Sindî ul-Hindî ul-Barârî, better known as ‘Ishqî ash-Shattârî ul-Qâdirî, entitled ‘Ayn-ul-‘Urafâ and having the *Kunyah* Abul Barakat: عیسی بن قاسم بن یوسف بن رکن الدین بن معروف بن شهاب الدین المعروف بالشهابی الجندی السندی البندی البراری المعروف بالشقی الشطاری القادری الملقب بعین العرفا و مکنی بابو البرکة \*



Beginning:—

الحمد لله رب العالمين ..... انبعثت تعيين تعيين حب مطلقه غير متعينه الخ \*

The following information regarding the author and the work is collected from the work itself:

The author was a disciple of Lashkar Muhammad 'Ârif لشكر محمد عارف, whose date of death, A.H. 993=A.D. 1585, says the author, is expressed by the name itself. In A.H. 997=A.D. 1589 the author, while in Burhânpûr, was inspired in a dream to study 'Ayn-ul-Ma'âni عین المعانی. The obscure sense of this term threw the author into perplexity, but on that same day one of his friends came to him, and began to copy out the author's commentary upon the ninety-nine names of God, entitled, Raudat ul-Husnâ fi Sharh-i Asmâ Ullâh ul-Husnâ روضة الحسنی فی شرح اسماء الله الحسنی, which he had composed in the year Hâfiz حافظ (that is to say, A.H. 989=A.D. 1581). The author took the opportunity of adding fresh materials to the commentary, and thus enlarged it to its present size, entitling it عین المعانی فی شرح الاسماء الربانی.

The work ends with an enumeration of the ninety-nine names of God.

A copy of the work is noticed in As. Soc. Bengal, Cat., No. 1259. Written in beautiful Naskh.

Not dated; 17th century.

No. 1387.

foll. 228; lines 21; size  $8\frac{1}{2} \times 4\frac{3}{4}$ ;  $6\frac{1}{2} \times 3$ .

مفتاح فتوح الغیب

## MIFTÂH-I FUTŪH UL-ĠAYB.

A commentary upon the well-known work فتوح الغیب, containing the ethical maxims and sayings of the most renowned saint Muḥyī-ud-Dīn Shaykh 'Abd-ul-Qādir Jilānī (b. A.H. 471=A.D. 1079 and d. A.H. 561=A.D. 1166).

Commentator: Shaykh 'Abd-ul Haq Dihlawī شیخ عبد الحق دہلوی.  
Beginning:—

هذا كتاب فتوح الغیب لسيدنا ..... محي الدين ابي محمد عبد القادر الحسيني الحسيني الحنبلي الجيلاني ..... و جامعہ ولدہ

الشيخ الامام ..... شرف الدين ابو محمد ويكنى بابي عبد الرحمن  
 عيسى ..... قال قال والدى الشيخ العلامة ..... ابو محمد عبد القادر  
 جيلاني ..... وفي بعض النسخ قال والدى الامام ..... ابو محمد  
 عبد القادر بن ابي صالح بن عبد الله الجيلي ..... الخ \*

The Arabic text فتوح الغيب contains the maxims and sayings of the saint, Muhyi-ud-Din 'Abd-ul-Qâdir Jilânî, collected and arranged by his second son Sharaf-ud-Din Abû Muḥammad 'Abd-ur-Rahmân 'Îsâ, who finished his copy of his father's maxims on the 15th of Şafar, A.H. 555=A.D. 1160 (see Ethé, Ind. Office Lib. Catalogue, No. 1795).

The commentary begins thus immediately after the above Arabic quotation:—

الحمد لله رب العالمين - همه ستايشها ثابت است مر خدايتعالی  
 را عز وجل كه پروردگار همه عالمها ست الخ \*

The work was lithographed, Lahore, A.H. 1282, under the title فتوح الغيب مع شرح فارسي شيخ عبد الحق دهلوي. In the Taḍkirah-i 'Ulamâ-i Hind, p. 110, it is called شرح فتوح الغيب.

A copy of this work exactly agreeing with the present, is noticed by Dr. Ethé, *loc. cit.*, but without the commentator's name. See also As. Soc. Bengal, Cat. No. 1170. In a note, found on the title-page of our copy, and apparently as old as the copy itself, the work is ascribed to Shaykh 'Abd-ul-Haq Dihlawî:—

الجزء الاول شرح فتوح الغيب من كلام غوث الثقلين الكفيل  
 محي الدين عبد القادر جيلاني قدس الله سره العزيز الموسوم به مفتاح  
 الفتوح لمولانا عبد الحق الدهلوي \*

Also, in a similar old versified chronogram by one Muḥammad 'Alî, found at the end of the copy, the work is ascribed to the above Shaykh:—

لب تصنيفات عبد الحق وزادش در معاد  
 هست تفسير فتوح الغيب پير دستكير  
 نام و تاريخش نماد از غيب مفتاح فتوح  
 آنی آن باشد نليد مخزن گفتار پير

Cf. Āsaf. Lib., p. 480, where also the work is ascribed to the Shaykh.

The date of completion of the commentary, A.H. 1023=A.D. 1614, expressed by the words مفتاح فنج, as in Ethé's copy, is found in the concluding lines of our copy.

The commentator, 'Abd-ul-Haq, a prolific Indian writer (d. A.H. 1052=A.D. 1642), has been repeatedly mentioned in this catalogue. See Nos. 490; 537; etc.

For the Arabic original see Loth, Arab. Catalogue, p. 168; Cat. Codd. Or. Lugd. Bat., iv, p. 317; Hāf. Khal., iv, p. 386; etc.

Other Arabic works of Shaykh 'Abd-ul-Qādir Jilānī are: غنية الطالبين (Loth, Arab. Catalogue, p. 168); a collection of sermons (Loth, p. 169); a collection of short essays (ib. p. 170); حزب الشريف or prayers for private use (G. Flügel, iii, p. 275); an Arabic poem (W. Pertsch, Berlin Catalogue, p. 944); a treatise called غوثية, on Sūfism (Ethé, Ind. Office Lib. Catalogue, No. 1797). Among the Persian works the most famous are his مکتوبات (Ethé, Bodl. Lib. Catalogue, No. 1335) and a مناجات in verse (W. Pertsch, Berlin Catalogue, p. 110).

Written in learned Nasta'liq.

Dated 15th Ramadān, A.H. 1105.

Scribe: محمد حافظ التتوی.

## No. 1388.

fol. 347; lines 17; size 9½×5; 7×4.

The Same.

A damaged and defective copy of the same مفتاح الفتح.

Several folios are missing from the beginning, the MS. opening abruptly thus:—

..... عز و جل پیوستگی جوئید و بالنعیم \*

Corresponding with fol. 6<sup>b</sup>, line 8, of the preceding copy.

The copy is badly wormed towards the end.

Written in a careless ugly Ta'liq.

Dated Shāhjahānābād, 11 Šafar, A.H. 1192.

Scribe: شید عبد الرحمان قادری.

## No. 1389.

foll. 164; lines 19; size  $10\frac{1}{2} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

رسائل مکاتیب در سلوک

## RASÂ'IL-I MAKÂTÎB DAR SULÛK.

Forty-four short treatises on various topics of Şûfism in the form of letters.

Author: Shaykh 'Abd-ul-Haq Dihlawî شیخ عبد الحق دہلوی

Beginning:—

الہی لا احصى ثناء علیک و ملوۃ علی نبیک الداعی الیک  
انت کما اشنیت علی نفسک الخ \*

The author, who has been repeatedly mentioned in this catalogue, says in the preface that he wrote these treatises for his Şûfî friends. Some of them he also sent to pious Amîrs and kings.

A copy of the work, but containing only forty treatises, is noticed in Ethé, Ind. Office Lib. Catalogue, No. 1894. It is said at the end of that copy that the collection consists of a selection from a total of sixty-seven treatises. In the Dihli lithographed edition (1867), there are 68 treatises, plus two more letters added by the editor.

Several seals and notes are found on the title-page.

Written in fair Nasta'liq.

Not dated; 18th century.

Some folios towards the beginning are wormed.

## No. 1390.

foll. 358; lines 21; size  $10\frac{1}{2} \times 7$ ;  $7\frac{3}{4} \times 5\frac{1}{2}$ .

شرح عین العلم

## SHARH-I 'AYN-UL 'ILM.

A work on asceticism, being a Persian commentary upon the Arabic work 'Ayn-ul 'Ilm.

Commentator: Fakhr-ud-Dîn Muhibb Ullah فخر الدین محب اللہ

Beginning:—

حمد گوناگون و شکر موزون و سپاس افزون نثار بارگاہ کبریائی الخ \*

'The commentator, whose work *منبع العلم*, a commentary upon the *Ṣaḥīḥ* of Imâm Muslim, has been noticed under No. 1207, says in the preface to the present work that in accordance with the wish of his grandfather, 'Shaykh 'Abd-ul Ḥaqq, he was always studying the valuable Arabic work 'Ayn-ul-'Ilm, which, he says later on, was the composition of Muḥammad bin 'Uṣmân bin 'Umar Balkhî. But as that work was very difficult and not accessible to Persian students, he wrote the present commentary, selecting useful passages from the *Iḥyâ-ul-'Ulûm* of Imâm Ġazâlî, from which, says he, the 'Ayn-ul-'Ilm itself was a selection.

A very good copy of the Arabic original is in this library (see Arabic Handlist, vol. i, No. 1353).

For other copies of the Arabic original see Loth, Arab. Catalogue, Nos. 680-682; Āsaf. Lib., vol. i, p. 376. See also Hâj. Khal., vol. iv, p. 282; Stewart's Catalogue, p. 139, where it is said to be an abridgment of Ġazâlî's *Iḥyâ-ul-'Ulûm*.

The work is divided into a *Muqaddimah*, twenty *Bâb* and a *Khâtimah*, as follows:—

Contents:—

<i>Muqaddimah</i> , on fol. 8 <sup>a</sup> :	المقدمة في العلم
<i>Bâb</i> I, on fol. 21 <sup>b</sup> :	الباب الاول في الورد
<i>Bâb</i> II, on fol. 57 <sup>a</sup> :	الباب الثاني في الانفاق والقناعة
<i>Bâb</i> III, on fol. 70 <sup>a</sup> :	الباب الثالث في الصوم وكسر الشهوة
<i>Bâb</i> IV, on fol. 77 <sup>b</sup> :	الباب الرابع في السفر والحج والغزو
<i>Bâb</i> V, on fol. 89 <sup>a</sup> :	الباب الخامس في التزويج والتخلي
<i>Bâb</i> VI, on fol. 104 <sup>a</sup> :	الباب السادس في الكسب والورع
<i>Bâb</i> VII, on fol. 112 <sup>a</sup> :	الباب السابع في الاتباع في المعيشة
<i>Bâb</i> VIII, on fol. 151 <sup>a</sup> :	الباب الثامن في الصحبة
<i>Bâb</i> IX, on fol. 193 <sup>b</sup> :	الباب التاسع في الصمت وآفات اللسان
<i>Bâb</i> X, on fol. 217 <sup>b</sup> :	الباب العاشر في الانابة والعلم والعفو والنصيحة *
<i>Bâb</i> XI, on fol. 224 <sup>a</sup> :	الباب الحادي عشر في العزلة والخموله و حب الذم وبغض المدح *
<i>Bâb</i> XII, on fol. 236 <sup>b</sup> :	الباب الثاني عشر في التواضع وذكر المنة
<i>Bâb</i> XIII, on fol. 247 <sup>b</sup> :	الباب الثالث عشر في الاخلاص والنية والصدق *

*Bâb XIV*, on fol. 268<sup>a</sup>: الباب الرابع عشر في التقوى وقصر الأمل

*Bâb XV*, on fol. 275<sup>b</sup>: الباب الخامس عشر في نفى الخواطر و  
الرياضة \*

*Bâb XVI*, on fol. 288<sup>b</sup>: الباب السادس عشر في التوبة والمراطة و  
التقوى \*

*Bâb XVII*, on fol. 304<sup>b</sup>: الباب السابع عشر في الصبر والرضا والشكر

*Bâb XVIII*, on fol. 318<sup>a</sup>: الباب الثامن عشر في الخوف والرجا

*Bâb XIX*, on fol. 327<sup>a</sup>: الباب التاسع عشر في الفقر والزم

*Bâb XX*, on fol. 340<sup>a</sup>: الباب العشرون في التوحيد والتوكل واليقين

*Khâtimah*, on fol. 351<sup>b</sup>: الخاتمة في المحبة والسلوك

The work is based on Qurân and Hadîq, the passages from which are introduced by the abbreviations ق and ح respectively.

Written in Ta'liq.

Dated 25 Dulhijjah, A.H. 1270.

Scribe محمد حسن.

No. 1391.

fol. 101; lines 17; size 8½ x 4¾; 5½ x 2½.

قطرات الحيات

QATRÂT-UL-HAYÂT.

A tract on Sûfic maxims, theories and doctrines, together with general ethical principles, and mystical instruction relating to prayers, religious observances, and moral conduct.

Author: Muḥammad Amin محمد أمين.

Beginning:—

الحمد لله الذي افاض قطرات الحيات على ارواح المتعطشين

المشتاقين الى الحق \*

The work deals with numerous topics, styled قطرة, and contains mystical interpretations of verses of Sanâ'i, Khâqânî, Rûmî and Hâfiz.

It ends with a مناجات followed by several versified قطرة.

Written in good Naskh, with a list of the contents at the beginning.

Not dated; apparently 18th century.

No. 1392.

foll. 316; lines 21; size 12×7; 7½×4.

مکتوبات احمد فاروقی

## MAKTÛBÂT-I AḤMAD FÂRÛQÎ.

The first volume of the letters of Shaykh Aḥmad Fârûqî of the Naqshbandî order شيخ احمد فاروقى نقشبندى. These letters were collected, according to Ethé, Ind. Office Lib. Catalogue No. 1891, in A.H. 1025=A.D. 1616, by the Shaykh's disciple Yâr Muḥammad ul-Jadîd ul-Badakhshî ut-Tâlaqânî يار محمد الجديد البدخشي الطالقاني.

Beginning:—

الحمد لله رب العالمين اضعاف ما حمدة جميع خلقه و كما يحب  
و ربنا يرضى النعم \*

Shaykh Aḥmad Fârûqî was a disciple of Shaykh Muḥammad al-Bâqî un-Naqshbandî ul-Aḥrârî (d. A.H. 1012=A.D. 1603). He was born in Sarhind A.H. 971=A.D. 1563, and died on Tuesday, 29 Şafar, A.H. 1034=A.D. 1624 at the age of sixty-three. A detailed account of his life is given in the Zubdat-ul-Maqâmât, composed in A.H. 1037=A.D. 1627 (see No. 672).

This copy comprises 313 letters on Şûfic doctrines and mystical matters, addressed to numerous persons. The first is addressed to the author's spiritual guide, Shaykh Bâqî Naqshbandî.

Like Ethé's copy, we find three letters addressed to the author by Muḥammad Şâdiq محمد صادق. In the following copy of the second volume of the work we find several letters of the Shaykh addressed to his sons whom the collector of the letters designates as مخدوم زاده or (مخدوم زادگی), and one of whom is named خواجه محمد سعيد and the other خواجه محمد معصوم. On this point see Ethé, *loc. cit.* MS. and printed copies of the author's Maktûbât are mentioned in Âsaf. Lib. pp. 483-484. The entire collection of Aḥmad Fârûqî's letters, divided into three volumes, was lithographed, Lucknow, 1886.

A note by one فتوحى, dated 9th Muḥarram, A.H. 1276, found at the end of the copy, says that 'he sold all the three volumes of the Maktûbât to one 'Abd Ullah.' The third is not in this library.

Written in ordinary Ta'liq on blue paper.

Not dated; 19th century.

## No. 1393.

fol. 205; lines 25; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

مکتوبات احمد فاروقی

## MAKTÛBÂT-I AḤMAD FÂRÛQÎ.

The second volume of Aḥmad Fârûqî's letters on similar topics. These were collected by the Shaykh's disciple 'Abd-ul-Ḥayy bin Khwâjah Châkar Hîşârî عبد الحی بن خواجه چاکر حصاری.

Beginning:—

الحمد لله حمداً كثيراً طيباً مباركاً فيه مباركاً عليه الخ \*

In the preface 'Abd-ul-Ḥayy says that when the number of the first collection of the letters reached 313 his spiritual guide, the Shaykh, ordered that collection to end with that number. The second volume comprises 121 letters, collected by 'Abd-ul-Ḥayy at the request of the Shaykh's son Majd-ud-Dîn Khwâjah Muḥammad Ma'sûm.

The first letter, addressed to Shaykh 'Abd-ul-'Azîz Jaunpûrî, begins on fol. 5<sup>b</sup>. A table of contents, occupying fol. 1<sup>b</sup>–5<sup>a</sup>, enumerates only 99 letters, but the text comprises 121.

Written in fair Ta'liq.

Not dated; 18th century.

## No. 1394.

fol. 200; lines 19; size  $8\frac{3}{4} \times 5$ ;  $6\frac{1}{2} \times 3$ .

مکتوبات محمد معصوم

## MAKTÛBÂT-I MUḤAMMAD MA'SÛM.

A collection of 206 letters of Shaykh Muḥammad Ma'sûm, son of the Mufaddid-i Alf-i Sâni Shaykh Aḥmad (d. A.H. 1034 or 1035 = A.D. 1625 or 1626), made by Ma'sûm's disciple Abû 'Abd Ullah ul-Hâj Muḥammad 'Ashûr bin Hâfî Mirzâ Muḥammad ul-Bukhârî ul-Ḥusaynî ابو عبد الله الحاج محمد عاشور بن حاجی مرزا محمد البخاری الحسینی.

Beginning:—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الایمان الخ \*



According to the author of the *Ḥadâ'iq-ul-Ḥanafiyah*, p. 419, Muḥammad Ma'sûm, entitled عروة الوثقى, was a saint of great reputation, and attracted more than a lakh of disciples. He disliked the company of the rich and even the Emperor Shâh Jahân, says the author of the *Ḥadâ'iq*, was given no opportunity of visiting this great saint. Aurangzib became a disciple of Ma'sûm, but had not the good fortune to enjoy the saint's company constantly. The same author says that Ma'sûm died in A.H. 1077, 1079 or 1080=A.D. 1666, 1668 or 1669. The author of the *Khazînat ul-Aṣfiyâ*, pp. 603-605, says that Shaykh Ma'sûm was born in A.H. 1009=A.D. 1600. and the correct date of his death is A.H. 1080=A.D. 1669. See also *Tadkirah-i 'Ulamâ-i Hind*, p. 212, where the date of Ma'sûm's death is given 9th Rabî' I, the seventieth year of the 11th century A.H.

The letters are on the various topics of Şûfism, especially on the doctrines of the Naqshbandî order, and are addressed to a great number of persons.

There is a gap after fol. 2, and a portion of the preface together with almost the entire first letter is missing. Spaces for the headings of the last two letters have been left blank.

Written in fair Nasta'liq.

Not dated ; 18th Century.

### No. 1395.

fol. 49; lines 16; size  $8\frac{3}{4} \times 5\frac{3}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

رساله طریق سلوک

## RISÂLAH-I TARÎQ-I SULÛK.

A small Şûfic tract without title or author's name, and with no preface.

Beginning :—

در بیان طریق سلوک راه ولایت و آن مشتمل بر چهار فصل و یک تکمله است الخ \*

The work treats of the nature, rules and observances relating to spiritual life and the progress of the soul through its various stages. It is divided into four *Faṣl* and a *Takmilah*, as follows :—

I. Fol. 1<sup>a</sup> : فصل اول در بیان طریقهٔ قادریه و آن مشتمل بر یک تمهید

و دو هدایت است \*

- II. Fol. 8<sup>b</sup>: در بیان اشتغال طریقه چشتیه و آن مشتمل بر پنج افاده است \*
- III. Fol. 14<sup>a</sup>: در بیان فواید متفرقه و آن مشتمل بر دو افاده و یک فایده است \*
- IV. Fol. 16<sup>b</sup>: در حل اصطلاحات طریقه مجددیه و آن مشتمل بر یک تمهید و یک مقصد است \*
- در بیان سلوک ثانی راه ولایت و آن مشتمل بر یک تمهید و یک مقصد است \*

The exact time in which the author flourished could not be ascertained, but it is evident that he wrote the work after the death of the popular Indian saint, *Shaykh* Ahmad Mujaḍḍid Ṣānī (d. A.H. 1034=1624), for the author frequently mentions him as deceased.

Written in ordinary Ta'liq.

Not dated; apparently 19th century.

### No. 1396.

fol. 32; lines 12; size 6½ × 4½; 5 × 3.

رقعات امان الله حسینی

## RUQA'ÂT-I AMÂN ULLAH HUSAYNÎ.

A collection of Ṣūfī letters.

Author: Amân Ullah, entitled *Khânahzâd Khân Fîrûz Jang*, son of Mahâbat Khân, entitled *Khân Khânân*, Sipahsâlâr, bin Muḥammad Ġayûr: امان الله مغالب بخانه زاد خان فیروز جنگ ولد مہابتخان المغالب بخانخان سپہ سالار بن محمد غیور.

Beginning:—

حمد و انور و ثنای متکثر خدای را کہ یاقوت قوت ناطقه الخ \*

Amân Ullah Husaynî flourished under Jahāngir and Shāhjahān. He received the title of *Khânahzâd Khân* from the former, and that of *Khân Zamân* from the latter. He served with great distinction under both the emperors, and died in A.H. 1046=A.D. 1636.

Another collection of his letters is noticed in Rieu, ii, p. 877<sup>a</sup>. He is also the author of a *Diwân*, in which he adopts the *taḥalluṣ* Amānî (see Ethé, Bodl. Lib. Cat. No. 1095), a general history, an Arabic and Persian dictionary, called چهار عنصر دانش (see Rieu, ii,

p. 509), a work on Indian agriculture, styled **کتاب باد آورد** (*ib.* p. 489<sup>b</sup>) and a medical work **کتاب أمّ العلاج** (*ib.* p. 794<sup>a</sup>).

Comp. Rieu, ii, p. 877<sup>b</sup>; W. Pertsch, Berlin Catalogue, p. 129; Ethé, India Office Lib. Catalogue, Nos. 1763, 7 and 1893. The Ruq'ât of Amân Ullah have been printed in Calcutta, and lithographed in Lucknow, A.H. 1269.

The present collection consists of letters addressed to a large number of Shaykhs, named in Ethé, India Office Lib. Catalogue, No. 1893.

Spaces for insertion of the names of the addressees are left blank towards the end of the copy.

**Written in Nim Shikastah.**

Dated A.H. 1241.

No. 1397.

**foll. 176; lines 15; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .**

## فکات الاسرار

NIKÂT-UL-ASRÂR.

Şûfic aphorisms on the different topics of the mystic doctrines, according to the Naqshbandî order, with observations on the teachings and doctrines of Shaykh Ahmad Fârûqî Naqshbandî Sarhindî (d. 1035 A.H.=A.D. 1626).

Author: Ādam bin Ismā'īl bin Buhwā bin Ḥāǧī Yūsuf bin Ya'qūb bin Daulat bin Uqbayl (in Ethé, Ind. Office Lib. Cat.' No. 1892; 'Uqbail) bin Sa'dī bin Qalandar: آدم بن اسماعيل بن بهوا بن حاجي يوسف بن يعقوب بن دولت بن اقبيل (عقيل ?) بن سعدى بن قلندر

**Beginning:—**

حامداً لمن ظهر سره بحقيقة الانسان فجعل في الارض خليفة وجعل قلبه بوسعة الظهور العرفان الهم \*

The author, who at first was a pupil of Shaykh Khidr Multānī and subsequently became the disciple of Shaykh Aḥmad Fārūqī Naqshbandī, says in the preface that he was a descendant of Sayyid Muḥammad, a descendant of Sayyid 'Alī, son of Ismâ'il who was the son of Sayyid Ibrâhīm, the younger brother of Imâm 'Alī Ridâ and son of Mûsâ Kâzim. He repeatedly refers to his earlier work خلاصة المعارف (see Ethé, Ind. Office Lib. Cat. No. 1892), and says on fol. 144<sup>a</sup> that the present work is more explanatory and more reliable

than that work. He further adds that he wrote this work for his descendants and brothers. It is divided into four *Faṣl*, as follows:—

- I. On fol. 4<sup>b</sup>: فصل الاول في نكات حسن العزم وحسن السلوك و  
عرفان مقاصد الاصلية و ترغيب علو الهمة  
بإشارات المخفية \*
- II. On fol. 93<sup>b</sup>: فصل الثاني في نكات الوجداني بأسرار الحقائق
- III. On fol. 107<sup>a</sup>: فصل ثالث در تحقق تحقیق حقایق اشیاء
- IV. On fol. 141<sup>a</sup>: فصل الرابع در بیان کلمات ملبهات مخصوصه  
این فقیر \*

The *Nakāt al-Asrār* ends on fol. 151<sup>a</sup> and is followed by the author's *ملهمات* which were subsequently collected by his disciple Muḥammad Amīn, who, following his *Pīr's* instructions, appended them to the present work after his death. Muḥammad Amīn gives several chronograms on fol. 151<sup>b</sup> expressing the date of Ādam's death in A.H. 1053=A.D. 1643. He adds that an explanation of some of his *Pīr's* *ملهمات* has been separately given in a book entitled *نتایج الحرمین*.

The concluding portion, foll. 156<sup>a</sup>–176<sup>b</sup>, contains some poems by Ādam consisting of Maṣnawīs, Qit'ahs, Rubā'īs, Qaṣīdahs and Ḡazals, all of mystical tendency; beginning thus:—

الکمد لله رب العالمین و الصلوة علی خیر خلقه ..... \*

اسم الله ذات رحمان را

اسم اعظم صفات یزدان را

Written in fair Nasta'liq.

Not dated; 18th Century.

No. 1398.

foll. 19; lines 11; size 8×5; 6×3.

حق نما

## ḤAQ NUMĀ.

A mystical tract, being a concise exposition of the different stages of the Ṣūfī road, mystical contemplation and speculation, etc.

Author: Dārā Shikūh دارا شکوه.

‘ Beginning:—

ليس ما في الوجود الا هو - قوله تعالى هو الاول هو الآخر هو الظاهر  
هو الباطن النخ \*

Prince Dârâ Shikûh, the eldest son of Shân Jahân, was a disciple of Mullâ Shâh, to whom he refers on fol. 14<sup>a</sup>. He refers to his two previous works سفينة الاوليا and سكينه الاوليا on fol. 6<sup>a</sup> and 6<sup>b</sup>. The date of composition, given on fol. 3<sup>a</sup>, is 8 Rajab, A.H. 1055=A.D. 1645.

According to the preface, fol. 7<sup>a</sup>, the work is divided into four sections فصل, the last of which is however not extant in this copy:—

Fol. 7<sup>a</sup>. فصل اول در بيان عالم ناموت

Fol. 8<sup>a</sup>. فصل دوم در عالم ارواح \*

Fol. 18<sup>a</sup>. فصل سوم مقام جبروت \*

For other copies see A.S.B. Cat. (Curzon collection) Nos. 444(2) and 462(19). Lithographed, Lucknow, 1881.

Written in ordinary Ta'liq.

Not dated; 19th Century.

### No. 1399.

fol. 80; lines 21; size  $9\frac{1}{2} \times 4\frac{1}{2}$ ;  $7 \times 2\frac{1}{4}$ .

حقیقة المحمدية

### HAQÎQAT-UL-MUHAMMADIYAH.

A Sûfic tract treating of the existence and attributes of God, the different classes of Sûfis, the progress of the soul, mystic meanings of some of the letters of the alphabet, etc., etc., translated from Arabic.

Translator: ‘Abd-ul-‘Aziz عبد العزيز.

Beginning:—

و منه البداية و اليه النهاية عليه توكلت و اليه انيب - ابتدای

کتاب ثنائی پروردگاری زبید النخ \*

In the preface the translator says that his spiritual guide Shaykh Wajih-ud-Dîn had written an Arabic tract on Sûfism, entitled حقیقة المحمدية (see the list of his works given under No. 1578), which was not easily understood by students of Persian. ‘Abd-ul-‘Aziz, therefore, at the request of some of his friends, rendered it into Persian.

The translation, like the original, consists of a *Muqaddimah*, two *Maḥallah* and a *Takmilah*.

The translation is preceded by the Arabic original (foll. 1<sup>b</sup>-10<sup>b</sup>) which begins thus:—

و ما توفيقى اذ بالله عليه توكلت و اليه انيب - الحمد لله رب العالمين  
..... و بعد هذه الرسالة في التصوف مسموعة بالحقيدة المحمدية  
النج \*

See A.S.B. Cat. No. 1328 (1).

Written in fair Naskh.

Dated Sha'bān, A.H. 1069.

Scribe: مصطفى بن عبد القاييم.

The colophon runs thus:

قد وقع الفراغ عن ..... النسخة الميمونة المباركة المسموعة بالحقيدة  
المحمدية على الله عليه و سلم في علم التصوف من تصنيف شيخ المحقق  
.....

امام الواعلين بزدكي حضرت شاه و جيه الحق و الدين الرغوى العلوي  
المخاطب بكظاب سبكتي خاتم المحققين حيدر علي الثاني طاب الله  
ثراه و جعل الجنة مثواه بشرح ميان عبد العزيز كه خليفة حضرت  
ايشان بودند و ..... بايشان رحمة الله عليه وقت الضحى يوم الجمعة  
لاثنين من شهر الشعبان المعظم في سلك سنة تسع و ستين بعد الف  
من هجرة سيد الاولين و الآخرين عليه افضل الصلوة و السلام على آله  
و اصحابه بيد الفقير الى رحمة الله الغني مصطفى بن عبد القاييم عفو الله  
له ولوالديه و احسن اليهما و اليه بمحض منه و كرمه بخدمت سيد المرسلين  
على الله عليه \*

No. 1400.

foll. 603; lines 17-21; size  $10\frac{1}{2} \times 6$ ;  $8 \times 4$ .

شرح فصوص الحكم

## SHARH-I FUṢŪS-UL-HIKAM.

A commentary upon the Fuṣūṣ-ul-Hikam of Ibn-ul-'Arabī (d. A.H. 638=A.D. 1240).

Commentator: Shaykh Muḥibb Ullah Ilāhābādī.

Beginning:—

الحمد لله ولي الصلوة على نبي الامي وآله النقي وصاحبه  
التقي النعم \*

According to the author of the Taḍkirah-i 'Ulamā-i Hind, p. 175, Muḥibb Ullah was a Sūfī of great eminence and learning. He was born at Ṣaydpūr, in Awadh, and his genealogy reaches to the second Khalifah 'Umar through Farid Shakar Ganj. He was a disciple of Shaykh Abū Sa'īd Gangūhī, and died on the 9th of Rajab, A.H. 1058=A.D. 1648 and was buried at Ilāhābād.

His works are:—

- (1) شرح فصوص فارسي.
- (2) رساله عفت احكام.
- (3) غايه الغايات.
- (4) مغاليط عامه.
- (5) سر الخواص.
- (6) عبادة الخواص.
- (7) طرق الخواص.
- (8) عبادة اخى الخواص.
- (9) مناظر اخى الخواص.
- (10) رساله تسويه.
- (11) رساله سه ركني.
- (12) رساله وجود مطلق.

See also Khazīnat-ul-Aṣfiyâ, p. 983.

For the Arabic Fuṣūṣ and its various commentaries see Brock. i, p. 451; Hāj. Khal, IV; p. 424. A copy of the present work is noticed in A.S.B. Cat. (Curzon collection), No. 440.

The original text is introduced by the letter ق and the commentary by ج.

On the title-page the work is endorsed thus:—

• شرح فصوص الحکم از شیخ محمد بن عبد الله ایلانی •

Written in fair Ta'liq.

Not dated; 19th Century.

A seal of the library of Fidā Hasan Khān Bahādur (of Lucknow) is found at the beginning and end of the copy.

No. 1401.

fol. 211; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شرح فصوص الحکم

SHARH-I FUSŪṢ-UL HIKAM.

• Another commentary upon Ibn-ul-'Arabi's *Fuṣūṣ-ul-Hikam*, without the commentator's name.

Beginning:—

الحمد لله منز الحکم على قلوب الکلم يعني حقیقت حمد و سپاس  
مخصوص و ثابت است مر خدا برا الخ •

The work begins at once with the commentary without any preface or introduction.

The text is generally introduced by the word قوله.

Written in minute Naskh.

Not dated; 18th Century.

No. 1402.

fol. 493; lines 21; size  $10 \times 7\frac{1}{2}$ ;  $8 \times 5$ .

غنية الطالبین

GUNYAT-UT-ṬĀLIBĪN.

A Persian translation of the famous saint *Shaykh Muhyi-ud-Din 'Abd-ul-Qādir Gilāni's* Sūfic tract *Gūnyat-ut-Ṭālibīn*.

Translator: 'Abd-ul Ḥakīm bin *Shaykh Shams-ud-Din Siyālkūtī*  
عبد الحکیم بن شیخ شمس الدین سیالکوٹی



« Beginning :—

قال الشيخ الامام العالم العارف قطب الصالحين علم الاوليا محي الدين ابو محمد عبد القادر بن ابي صالح ..... الحمد لله الذي بتكميده يستفتح كل كتاب الخ \*

In a Persian preface, due to 'Abd-ul-Hakīm's son 'Abd Ullah, it is said that the father translated the Arabic original at the request of a great saint شيخ بلال قادري لامعوري.

Mullā 'Abd-ul-Hakīm, son of Shaykh Shams-ud-Dīn, was a pupil of Kamāl-ud-Dīn Kashmīrī and a contemporary of Shaykh Ahmad Sarhindī, who gave him the title آفتاب پنجاب (the Sun of the Panjāb). He was treated with high regard by the Emperors Jahāngīr and Shāh Jahān. He spent his life in teaching and composing books. He died on the 16th of Rabi' I, A.H. 1067 = A.D. 1656. See Tadkirah-i 'Ulamā-i Hind, p. 110; Hadā'iq-ul-Hanafiyah, pp. 414-415; Subhat-ul-Marjān, p. 66; Khulāsat-ul-Aṣar, ii, p. 318; Brock, ii, p. 417.

The work deals also with points relating to theology, law and jurisprudence, and treats at great length of the properties and peculiarities of the months of the year and the days of the week. The concluding portion is devoted to the laws of asceticism with guidance and instruction for *Murids*.

A detailed list of the contents is given at the beginning of the copy.

The author of the Hadā'iq-ul-Hanafiyah enumerates the following works by Abd-ul-Hakīm :—

- (۱) حاشیة تفسیر بیضاری -
- (۲) حاشیة کتاب مشهود -
- (۳) حاشیة مقدمات تلویح \*
- (۴) حاشیة مطول -
- (۵) حاشیة شریفیه -
- (۶) حاشیة شرح عقاید تفتازانی -
- (۷) حاشیة عقاید درانیه -
- (۸) حاشیة شرح شمسیه -
- (۹) حاشیة شرح مطالع -

(١٠) حاشية درة الثمينه في اثبات واجب تعالى -

(the present work) (١١) ترجمه فارسي غنية الطالبين -

(١٢) حاشية عبد الغفور -

(١٢) حاشية شرح هداية الحكمة -

(١٤) حاشية خيالى -

(١٥) تكملة عبد الغفور -

(١٦) حاشية قطبي -

(١٧) حواشي هوامش شرح حكمة العين -

(١٨) حاشية مراح الا زواج -

The present work was lithographed at Lâhaur, A.H. 1282.

Written in fair Nasta'liq.

Not dated; 18th Century.

No. 1403.

fol. 70; lines 11; size  $10 \times 6\frac{1}{2}$ ;  $5\frac{3}{4} \times 3$

الهمات منعمي

ILHÂMÂT-I MUN'IMÎ.

A collection of Sûfic maxims intermixed with aphorisms of a thoroughly mystical tendency.

Author: Mun'im منعم

Beginning:—

الحمد لمن اصطفى اميا على سائر المرسلين بالجامه علم الاولين  
والآخرين الخ

In the preface the author, who does not disclose his name, designates the work as الهمات منعمي or "the inspirations of Mun'im." He adds that the words الهام الغيب, the numerical value of which is A.H. 1120=A.D. 1708, express the date of its composition.

Two authors, bearing the name Mun'im, and flourishing at about the same time, are said to have written works of similar nature and

of the same name, and it is difficult to ascertain which of these two is the author of the present work.

Khwushgû, in his *Safinah* (fol. 42<sup>b</sup>), composed in A.H. 1147=A.D. 1734; while noticing the life of Mun'im Khân Khân-Khânân of Bahâdur Shâh's time (Mun'im is a *takhallus*), says that he was attached to the service of Muḥammad Mu'azzam Shâh, but subsequently entered the court of Bahâdur Shâh, who made him Wazîr, and conferred upon him the title of Khân-Khânân. He was a man of an exceptionally generous disposition. He died at Lahore in A.H. 1123=A.D. 1711, for which date Hakîm Chand Nudrat wrote the chronogram : *شد از عالم وزیر شاه عالم*. This Mun'im, says Khwushgû, wrote several works one of which is entitled *الهيات منعمي* and another *مكاشفات منعمي* (see No. 1405).

Ârzû, in his *Majma'-un-Nafâ'is*, vol. ii, fol. 465<sup>b</sup>, followed by the author of the *Makhzan ul-Garâ'ib*, vol. ii, p. 837, says that Mun'im Khân Khân-Khânân, with his original name Mun'im Beg, was the son of Sultân Beg, *Kûtûbî* of Akbarâbâd. He received his education from Shaykh Kalim Ullah, and first entered the service of Aurangzib, and then that of Mu'azzam Shâh, and finally entered the court of Bahâdur Shâh, who honoured him with the title of Khân-Khânân and made him Wazîr. Ârzû adds that Mun'im was a disciple of Shaykh Muḥammadi; that he was "deeply immersed" in Sûfism, and composed several treatises on that subject.

Neither of the two biographers, viz., Ârzû or the author of the *Makhzan*, mentions any work of Mun'im by name.

Again, it is a popular belief in Patna that the present work and the *مكاشفات منعمي* (see No. 1405) are due to the authorship of an eminent saint of Bihâr, named Shâh Muḥammad Mun'im *شاه محمد منعم*; and the author of the *Anwâr-i-Vilâyat* (a modern Urdû tract, lithographed in Patna), p. 110, says that Shâh Muḥammad Mun'im of Pachnâ, near Shaykh-pûrah, Monghyr, was a *Khalîfah* of Mîr Sayyid Asad Ullah (d. A.H. 1147=A.D. 1734); that he spent his last days at Patna in the mosque of Mullâ Mitân, where he died on the 11th of Rajab, A.H. 1185=1771. This Shâh Mun'im, says the author of the *Anwâr-i-Vilâyat*, left a work entitled *الهيات منعمي*.

The author of the *Anwâr* does not however refer to the *مكاشفات منعمي*.

A very beautiful copy written in elegant Nasta'liq within gold ornamentations.

Not dated; 19th Century.

The following note, supposed to be in hand-writing of the author, is found on the title-page:—

• اشارات چند بعبارات سودمند آورده شد از صاحب بصیران الوابصار  
چشم اصلاح دارم - آنانکه خاک را بنظر کیمیا کنند - ایا بود که گوشه چشمی  
• بما کنند - ربنا تقبل منا انک انت السميع العليم -

## No. 1404.

fol. 50; lines 13; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3$ .

The Same.

Another copy of the same *Ilhāmāt-i Mun'imī*, beginning as above.

This copy is slightly defective towards the end, wanting the last twenty-seven lines.

Written in fair *Nasta'liq*.

• Not dated; 19th Century.

## No. 1405.

fol. 46; lines 11; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

• مکاشفات منعمی

## MUKĀSHIFĀT-I MUN'IMĪ.

Another mystical tract of the same nature as the preceding one, consisting of forty مکاشفه.

Beginning:—

شمول جود حضرت واهب العطايا بهر موجود از ارشاد ارشد مرشدین

• عالم علم اولین و آخرین الخ \*

For particulars of the work and its author see *الهمات منعمی* (No. 1403).

Written in beautiful *Nasta'liq* with a double-page 'Unwân at the beginning.

Not dated; 19th Century.

No. 1406.

foll. 75; lines 11: size  $7\frac{1}{2} \times 4\frac{1}{4}$ ;  $5 \times 3$ .

(ترجمۀ رسالہ در کیفیت سلوک)

(TARJUMAH-I RISĀLAH DAR  
KAYFĪYAT-I SULŪK.)

A Persian translation of an Arabic tract, treating of the nature and rules of the spiritual life and containing directions relating to prayers, religious observances and moral principles, based upon verses of the Qurān and the precepts of the Prophet and the Imāms, from a Shī'ite standpoint.

Translator: Husyn bin 'Ali ut-Tabrizi 'ul-Khusrau-Shāhī حسین بن علی التبریزی الخسرو شاهی.

Beginning:—

سپاس بی قیاس و ثنای بی انتبا مر خداوند کریمی را سزاست

البح

We learn from the preface that Āqā Sayyid Kāzim Rashtī had written an Arabic tract on the nature and rules of the spiritual life, but as the style of the tract was difficult and not accessible to Persian students, the translator was requested by some of his friends to render it into Persian. The work is not divided into sections or chapters.

According to the concluding lines the Arabic original was completed in A.H. 1238=A.D. 1822 and the translation, on Wednesday, 24 Shawwāl, A.H. 1242=A.D. 1826.

Written in fair Ta'liq on coloured papers.

Dated 19 Shawwāl, A.H. 1263.

Scribe: امان علی خان

The first sixteen folios are hopelessly brittle. The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshīd Nawwāb are found at the beginning and end of the copy.

No. 1407.

foll. 155; lines 11; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

واردات

## WĀRIDĀT.

A theological and ethico-mystical tract dealing with one hundred and eleven topics of mystic doctrine.

Author: Nūr un-Nāṣir K̲h̲wājah Mir Muḥammadi with the poetical *nom de plume* Dard نور الناصر خواجه مير محمدی المذلل به درد.

Beginning —

الحمد لله العليم الملمم والصلوة والسلام علي من اوتى جوامع

الكلم الخ

K̲h̲wājah Mir Dard of Shāhjahānābād was the son of K̲h̲wājah Muḥammad Nāṣir 'Andalib (d. A.H. 1172=A.D. 1758), a descendant of the great Saint K̲h̲wājah Bahā-ud-Din Naqshbandi (d. A.H. 791=A.D. 1389.) and author of the work ناله عندليب, noticed under No. 748. Mir Dard was a good *Rekhtah* poet and is also the author of a Persian *Diwān*. In his *Sham'-i Maḥfil* (No. 1412) he says that he wrote that work, A.H. 1199=A.D. 1784 in the sixty-second year of his age. He must have been born then in A.H. 1137=A.D. 1724. He led a Sūfī life, and besides the present work, is the author of several other mystical treatises; e.g. علم الكتاب (see No. 1408), اسرار الصلوة (No. 1414); ناله درد (No. 1409); آه سرد (No. 1411) and شمع محفل (No. 1412). He was fond of music, and died, according to the author of the *Nishtar-i 'Ishq*, p. 651, on Friday, 24 Ṣafar, A.H. 1199=A.D. 1784, and was buried at Shāhjahānābād in his family burial ground known as باغچه خواجه مير درد. The date of his death, given in the Āṣaf Lib. Hand list. pp. 396, 452, 490 and 492, is A.H. 1209=A.D. 1794, but A.H. 1199 on p. 456; see also *Majma'-un-Nafā'is*, vol. i. fol. 145<sup>b</sup>; *Ṣuḥuf-i Ibrāhīm*, fol. 316<sup>b</sup>; *Natā'ij-ul-Afkār*, p. 168. A copy of the work is noticed in *Ethé*, Ind. Office Lib. Catalogue, No. 1912.

The work consists of one hundred and eleven واردات, each of which begins with a heading denoting the subject matter. Each heading is followed by one or two Rubā'is of the author, a short explanation in Persian being given. Each وارد, again ends with one or two Rubā'is.

The author says in the preface that he had composed some Rubâ'is but they were lying scattered. At the request of his brother Muḥammad Mir Muḥammadi Aṣḡar, he collected those Rubâ'is, and commented upon them.

The MS. ends with the following subscription:—

نوشتہ شد در سنہ ۱۱۹۳ ہجری

“Written in A.H. 1193.”

The year A.H. 1193 is most probably the date of transcription of the copy.

Written in fair Nasta'liq.

No. 1408.

fol. 488; lines 27; size  $12 \times 6\frac{1}{2}$ ;  $9\frac{1}{4} \times 4\frac{1}{4}$ .

علم الكتاب

‘ILM UL-KITÂB.

A copy of Khwâjah Mir Dard's commentary upon his own work واردات (see No. 1407).

الحمد لك يا الله و الشكر لك يا ربنا الخ \*

We learn from the preface that Mir Dard wrote this commentary at the entreaty of his friends. Three chronograms expressing the dates of composition, viz A.H. 1179, 1180 and 1181=A.D. 1765, 1766 and 1767 are given on fol. 7<sup>a</sup>.

A note in the author's own hand-writing, found at the end of the copy, says that the MS. was transcribed by Mir Asad 'Ali میر اسد علی by order of a respectable woman, daughter of a Nawwâb (both names have been defaced by some mischievous hand), and that most of it was revised by the author. The note is dated A.H. 1196=A.D. 1781.

Some Rubâ'is of the author's brother, written in praise of the work, are found at the beginning of the copy.

The 'Ilm-ul-Kitâb was lithographed at the Anṣârî Press. Dihli, A.H. 1308.

Written in good Nasta'liq.

Not dated; 18th Century.

No. 1409

foll. 155; lines 12; size  $6\frac{1}{2} \times 3\frac{3}{4}$ ;  $5 \times 3\frac{1}{4}$ .

نالہ درد

## NĀLAH-I DARD.

Another mystic work of Khwājah Mir Dard on similar topics.

حمد البی کجا از دست من بدست گاه کما هو حقہ سرانجام  
خواهند یافت الخ \*

We learn from the preface that the author at the age of fifteen wrote the treatise اسرار الصلوٰۃ, and at the age of thirty-nine, واردات, after which he wrote the commentary upon the latter, entitled علم الکتاب. A copy of the present work is noticed in A.S.B. Cat. (Curzon Collection) No. 453.

Each topic is introduced by the word نالہ.

Written in fair Nasta'liq.

Dated A.H. 1193.

No. 1410.

foll. 135; lines 12; size  $6\frac{1}{2} \times 4$ ;  $5 \times 3\frac{1}{4}$ .

The Same.

Another copy, beginning as above.

Written in careless Ta'liq.

Dated A.H. 1216.

No. 1411.

foll. 98; lines 11; size  $6\frac{1}{2} \times 4$ ;  $5 \times 3\frac{1}{4}$ .

آہ سرد

## ĀH-I SARD.

Another Sūfi tract by the same Khwājah Mir Dard.

Beginning:—

حمدیکہ شایان جناب اقدس الہیت باشد از هیچکس راست  
نیاید الخ \*



The work deals with 341 topics, each of which is introduced by the word *āf*.

Written in a careless Ta'liq.

Not dated; 19th Century.

No. 1412.

fol. 93; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شمع مڪفل

### SHAM'-I MAHFIL.

A treatise on various points of mystical doctrine and theosophical matters.

Author: Khwâjah Mîr Dard.

Beginning:—

حمد بی پایان سزاوار صانعی که نور وجود خود شمع مڪفل  
موجودات ساخت الخ \*

We learn from the preface that after completing the works *درد دل* and *آله سرد*, the author began to write a treatise entitled *درد دل*, while at the same time he thought of writing another, under the title *شمع مڪفل* when he should have completed the *درد دل*. He then observes that as his age at this time had reached the sixty-second year, he, being quite uncertain of his life, did not wait for the completion of the *درد دل*, but wrote the present work.

It deals with different topics of mystic doctrine, each of which is introduced by the word *نور*.

In the conclusion the author says that he completed the work in A.H. 1199=A.D. 1784.

According to a note in the beginning of the copy, the work is the last of the author's compositions.

Written in ordinary Ta'liq.

Not dated; 19th Century.

No. 1413.

fol. 127; lines 15; size  $8 \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of Khwâjah Mîr Dard's *Sham'-i Mahfil*, beginning as above.

Written in ordinary Ta'liq.  
Not dated; 19th Century.

No. 1414.

fol. 29; lines 11; size  $7\frac{3}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

اسرار الصلوة

# ASRÂR-US-ŞALÂT.

A mystical interpretation of the fundamental rules and regulations of prayer اركان صلوة

Author: Khwâjah Mîr 'Dard.

Beginning:—

الحمد لله رب العالمين ..... اما بعد ميگويد بندا پر تقصير

خواجه مير محمد علي المتخلص به درد غف الله له كه چون آن شادي  
مطلق \*

The work consists of seven *Asrâr*, each introduced by the word سر.

A note on the title-page says that the author wrote this treatise at the age of fifteen.

Written in fair Nasta'liq.

Dated, A.H. 1193.

No. 1415.

fol. 111; lines 17; size  $10\frac{3}{4} \times 6\frac{1}{2}$ ;  $6\frac{3}{4} \times 4$ .

مخزن احمدی

# MAKHZAN-I AHMADÎ.

The life, deeds and miracles of Sayyid Ahmad Shâh شمس احمد شاہ.

Author: Sayyid Muḥammad 'Alî سيد محمد علي

Beginning:—

بسم الله الرحمن الرحيم ..... كن حين و انان انج \*

Sayyid Aḥmad Shâh, a disciple of Shâh 'Abd-ul-'Aziz, son of Shâh Walî ullah of Dihlî, is known to have been an inspired saint of great popularity. He performed miracles and attracted a large number of followers. He was a terror to the Shî'ahs of Lucknow and Naşîrâbâd. According to the author's statement on fol. 9<sup>b</sup> Sayyid Aḥmad Shâh was born at Râi Barrelly in Mânîkpûr, in Şafar, A.H. 1201=A.D. 1787. شهر صفر بعد گذشتن یک هزار دو صد سال در سنه اول قرن ثالث عشر از هجرت خیر البشر. He became the disciple of Shâh 'Abd-ul-'Aziz in A.H. 1222=A.D. 1807 (fol. 14<sup>a</sup>), and after travelling in many countries performed a pilgrimage to the Ḥaramayn, returning to his native place in A.H. 1239=A.D. 1823.

The work, dedicated to Wazîr-ud-Daulah, son of Amîr Khân, the Nawwâb of Tonk, was completed, according to the concluding lines, in A.H. 1261=A.D. 1845. It is intermixed with numerous poems and verses, and begins with the *Shajarah* of the Naqshbandîs, the Qâdirîs and the Chishtîs, and ends with an account of Aḥmad Shâh's return from pilgrimage. The author, a faithful disciple of Aḥmad Shâh, spent most of his time in the company of his *Pîr*. 'Abd-ul-Hayy and Muḥammad Ismâ'îl, two famous scholars of the time, who became the disciples of Aḥmad Shâh, and jointly wrote the work صراط المستقیم (see No. 1293), are frequently mentioned in the work. A treatise, entitled حقیقت الصلوة, ascribed to this Aḥmad Shâh, is mentioned on fol. 29<sup>a</sup>.

Written in ordinary Ta'liq.

• Dated 11 Shawwâl A.H. 1263.

### No. 1416.

fol. 70; lines 15; size 9½ × 6; 8 × 4½.

انوار محمدی

## ANWÂR-I MUḤAMMADÎ.

A short Sûfic treatise.

Author: Shaykh Muḥammad Thânawî شيخ محمد تھانوی

Beginning:—

باسمک ابتدی و بنور قدسک اہتدی ..... بعد الحمد  
و الصلوة احقرا العباد فقیر سراپا تقصیر الخ \*

The full title of the work, as given on fol. 2<sup>a</sup>, is انوار محمدی من فیضان احمدی. According to the author's note at the end, the work was completed in Şafar, A.H. 1263=A.D. 1847.

The work consists of the sayings, discourses, letters, and instruction, of the author's spiritual guide Miyânjiyû Nûr Muḥammad, intermixed with philosophical questions and aphorisms of Sûfic tendency, invocation, prayers, etc.

In a note at the end the author says that he compared and corrected the copy at Bombay in the Mosque of 'Abd-ul Ḥalim, on his way to pilgrimage, on the 6th of Rabî' I, A.H. 1263. This is followed by another note of the author, in which he says that he revised the copy on the 14th of Şafar, A.H. 1264 on his way back from pilgrimage.

Written in careless Ta'liq.

Not dated ; 19th Century.

## PRAYERS.

No. 1417.

fol. 38; lines 12; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

شرح مناجات داود عليه السلام

### SHARH-I MUNAJÂT-I DÂ'ÛD.

A commentary upon the popular Arabic versified prayer ascribed to the Prophet David.

Commentator: Nâkhshabî نخشبى.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام ..... اما بعد بدانکه  
عبد الله عباس رضي الله عنه روايت ميكند از حضرت النعم \*

It is said in the preface that 'Abd Ullah 'Abbâs narrated from the Prophet that the prayer originally formed a chapter of the Psalms of David in Syriac; and that it was translated into Arabic by him ('Abd Ullah 'Abbâs).

'The whole prayer consists of thirty-eight verses, and the commentary on each verse is generally followed by some illustrative anecdotes relative to a prophet or saint. The explanation of each verse ends with a Qit'ah always beginning with the commentator's poetical name Nakhshabî.

The commentary on the first verse begins thus on fol. 2<sup>b</sup>:—

انا الموجد فاطلبنى تجدني النعم يعنى خداوند تبارك و تعالى  
ميفرمايد كه اى بنده چون دانستي كه من واجب الوجودم النعم \*

The commentator Dîyâ-ud-Dîn, who derived his poetical name Nakhshabî from Nakhshab or Nasaf (a town between Samarcand and Oxus), died in A.H. 751=A.D. 1352.

His popular work طوطي نامه is noticed under No. 728.

Written in a learned Naskh on thick paper with the Arabic text in red.

Not dated; 18th Century.

No. 1418.

foll. 211 ; lines 13 ; size  $8\frac{1}{2} \times 6$  ;  $6 \times 3\frac{1}{2}$ .

ترجمة حصن حصين

## TARJUMAH-I HİŞN-I HAŞİN.

A Persian translation of Shams-ud-Din Abul Khayr Muḥammad bin Muḥammad bin Muḥammad bin 'Alī bin Yūsuf ul-'Umari ud-Dimishqī u-h-Shirāzī's collection of Ḥadīṣ, entitled حصن حصين, with special reference to prayers.

Translator: Abū Bakr bin Muḥammad Bahrūjī ابو بكر بن محمد بروجي

Beginning:—

الواحد الفرد الصمد الذي نتى لرسوله حصناً حصيناً •

• The author of the Arabic original, better known as Ibn-ul-Jazari uḡl Shāfi'i, was born in Damascus, A.H. 751=A.D. 1350, and died A.H. 833=A.D. 1429. For copies of the Arabic original see Ḥāf. Kḥal, iii. p. 71 ; Loth, Arab. Catalogue, p. 88 ; J. Aumer, Arab. Catalogue, p. 32. Printed in Calcutta, A.H. 1229.

Abū Bakr Bahrūjī completed this translation on the 24 Duḥijjah, A.H. 910=A.D. 1505, for some royal personage, for the insertion of whose name space has been left blank in the present copy. According to Ethé, India Office Lib. Copy No. 2641, he was Sulṭān 'Abd Ullah Maḥmūd Shāh bin Muḥammad Shāh bin Aḥmad Shāh bin Muzaḥfar Shāh of Gujarāt (reigned A.H. 863-917=A.D. 1459-1511).

• A list of the contents is given in the beginning of the copy.

Written in fair Naskh, with occasional marginal and interlinear notes.

Not dated ; 17th Century.

No. 1419.

foll. 158 ; lines 21 ; size  $11 \times 7$  ;  $6\frac{1}{2} \times 4$ .

شرح حصن حصين

## SHARH-I HİŞN-I HAŞİN.

A Persian commentary upon Ibn-ul-Jazari's same Hīṣn-i Ḥaṣīn. Commentator: Ḥāji Muḥammad Kaṣhmirī حاجي محمد کشميري.

Beginning:—

لك الحمد حمداً يرواني نعمك و يكاني مزيد كرمك و انضل  
الصلوة الخ \*

The commentator has already been mentioned in connection with his commentary on *شمايل النبي*. See No. 1191.

According to the concluding lines the present commentary was completed on the 6th of Muḥarram. The year, not given here, was according to Ethé, Ind. Office Lib. Cat. No. 2624, A.H. 996=A.D. 1587.

Hâjî Muḥammad's other works, enumerated in Ethé Ind. Office Lib. Cat. *loc. cit.*, are mentioned at the end of our copy. See also A.S.B. Cat. No. 993.

Written in ordinary Indian Ta'liq.

Dated Islâmâbâd (Chittagong), A.H. 1240.

Scribe: الهداد ولد چودھري کرمداد

No. 1420.

fol. 682; lines 15; size  $7 \times 4\frac{1}{4}$ ;  $4\frac{1}{2} \times 2\frac{1}{4}$ .

ترجمہ مصباح کفعمی

## ṬARJUMAH-I MIṢBÂḤ-I KAF'AMÎ.

A Persian translation of Kaf'amî's Miṣbâḥ, containing a very large collection of prayers and invocations for special occasions, similar to the one extant in the Miṣbâḥ-ul-Mutahajjid (see No. 1425).

Translator: Jamâl-ud-Dîn bin Fath Ullah bin Ṣadr-ud-Dîn Shîrâzî جمال الدين بن فتح الله بن صدر الدين الشيرازي

Beginning:—

الحمد لله رب العالمين ..... اما بعد چون مصباح منسوب به  
کفعمی که اکمل و اشمل کتبی است الخ \*

We learn from the preface that Jamâl-ud-Dîn translated the Arabic original for the convenience of those Persian students who did not know Arabic. He dedicated the work to Sulṭân Muḥammad Quṭb Shâh, the sixth king of the Quṭb Shâhi dynasty, who ascended the throne in A.H. 1020=A.D. 1611.

The full name of Kaf'amî, as given in several places here, is ابراهيم بن علي بن حسين بن صالح کفعمي.

Kaf'amî and the Arabic original Miṣbâḥ are incidentally mentioned in Loth. Arab. Catalogue, pp. 94<sup>b</sup> and 97<sup>a</sup>.

It is to be noticed that the prayers found towards the beginning of the present work exactly agree with those at the beginning of the *Mishâh-ul-Mutahajjid*, but the present collection is much larger than that one. It is divided into fifty *Fasl*, a list of which is given at the end of the preface.

Written in beautiful minute Naskh, with an illuminated head-piece.

Not dated; 17th Century.

### No. 1421.

(fol. 137; lines 15; Size  $8 \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ ).

### آداب عباسی . ĀDĀB-I 'ABBĀSĪ.

A Persian translation of Bahā-ud-Din 'Āmilī's (see No. 291) well-known work *Miftāh-ul-Falāh*, consisting of a collection of special prayers and invocations, in addition to the usual daily worship, definitely fixed for the several hours of the day and night.

Translator: Ṣadr-ud-Din Muḥammad Tabrizi; صدر الدين محمد تبریزی.

Beginning:—

تقدیس و تسبیح پادشاه قادری را که خلص عبادتش مفتاح فلاح النعم

The work is divided into six chapters, the headings of which have been fully enumerated in the Calcutta Madrasah Lib. Catalogue, p. 65; Būhār Lib. Catalogue, vol. i. p. 149. Another Persian translation of the work by Jamāl-ud-Din Muḥammad bin Ḥusayn Khwānsārī, is noticed under No. 1430.

Written in good Naskh on gold sprinkled paper, with a double-page illuminated 'Unwān.

Dated A.H. 1140.

### No. 1422.

fol. 144; lines 13; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

The Same.

Another copy of the same *Ādāb-i Abbāsī*, beginning as above.

Written in fair Naskh, with an illuminated, but now faded, frontispiece and 'Unwān.

Not dated; 18th Century.



Scribe : محمد اکرم ابراهيم خاني.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1423.

fol. 301; lines 11; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 4$ .

مصباح العابدین

## MISBÂH-UL-'ÂBÎDIN.

Prayers, invocations and pious observances for the days of the week (with special reference to Friday), the months of the year, and other occasions and occurrences in life.

Author : Zayn-ul-'Âbidîn ul-Husaynî الحسيني

Beginning :—

حمد و سپاس پروردگارِ پرا که بندگان و پرستش او ست الخ \*

The author says in the preface that he collected these prayers for the use of his Shî'î brethern. He dedicated the work to Shâh Safi of Persia (A.H. 1038-1052 = A.D. 1628-1642). It is divided into a *Muqaddimah*, twelve *Maṭlab* and a *Khâtimah*, as follows :—

*Muqaddimah*, in two *Fasl* :—

فصل اول در فضیلت جمعه و ادعیه و نماز شب جمعه و روز جمعه \*

فصل دوم در ادعیه و نماز اول هر ماه \*

The twelve *Maṭlab* treat of the prayers connected with the twelve months :—

دوازده مطلب در بیان اعمال دوازده ماه \*

*Khâtimah*, in three *Fasl* :—

فصل اول در ادعیه و نماز روز نوروز \*

فصل دوم در ادعیه هفته و نماز و زیارت هر روز از هفته که مخصوص

یکی از چهار دهه معصوم است \*

فصل سوم در بیان دعا هائی که توپیل میجویند بحضرت رسالت

و ائمه طیبین صلوات الله علیهم اجمعین \*

The Arabic text of the prayer is supplied with diacritical points.

The work and the author are mentioned in *Kashf-ul-Hujub*, fol.

Written in fair bold Naskh, with occasional marginal corrections.  
Not dated; 19th Century.

### No. 1424.

fol. 234; lines 12; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

The Same.

Another copy of the same Miṣbâḥ-ul-'Abidin, beginning as above  
Written in fair Naskh, with an illuminated, but faded, head-piece.

Dated Kashmir, 14, Rajab, A.H. 1100.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurdîd Nawwâb are found at the beginning and end of the copy.

### No. 1425.

fol. 340; lines 15; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

شرح مصباح التمجيد

## SHARḤ-I MIṢBÂḤ UL-MUTAHAJJID.

A commentary upon Abû Ja'far Muḥammad bin Ḥasan ut-Ṭûṣî's Miṣbâḥ-ul-Mutahajjid us-Ṣagîr, containing a collection of prayers and invocations for special occasions, such as ablution, purification, daily and other prayers, pilgrimage, etc., etc., as well as those definitely fixed for special months of the year, days, and the several hours of the day and night.

The commentator does not add any preface of his own, and begins at once with his commentary upon the Arabic preface thus:—

الحمد لله رب العالمين و الصلوة على ... بدانيد رحمت كند شما  
یا خدایتعالی بدرستی که در آنچه عمل کنی تو را

According to Brock, vol. i, p. 405, the author of the Arabic original was born in Bagdâd, A.H. 385=A.D. 995, and died in Najaf, A.H. 459=A.D. 1066. See also Hâj. Khal. vol. v, p. 585: Kashf-ul-Hujub, p. 528.

Written in ordinary Naskh.

Dated 15 Sha'bân, A.H. 1168.

Scribe: محمد مهدی بن محمد کاظم.

No. 1426.

foll. 167; lines 17; size  $8\frac{3}{4} \times 4\frac{3}{4}$ ;  $5\frac{3}{4} \times 2\frac{1}{2}$ .

محبوب الذاکرين

## MAHBÛB-UD-DÂKIRÎN.

A Persian translation of Muḥammad Muḥsin's (see No. 1257) *Khulâṣat-ul-Adkâr خلاصة الاذکار*, containing prayers and invocations, with definite and regular forms, distinctly fixed for the several hours of the day and night, with those connected with religious duties and ceremonies, daily occurrences in life, travels and journeys, deaths etc., etc.

Translator: Muḥammad Shafi', entitled *Najât* محمد شفيع الملقب به نجات.

Beginning:—

شکر بیحد و ثناء بیعدد مر خدا را تعالی شانه و جل ذکره بر آنکه  
بندگان را باوجود آرایش دل و زبان اله \*

In a short preface the translator says that his master and teacher Muḥammad Muḥsin, had written a book in Arabic, entitled *خلاصة الاذکار*, containing a collection of prayers and invocations, suitable to all daily occasions and occurrences in life, but as the rules and regulations for the use of the prayers, as well as their effects and properties were written in Arabic, the translator thought it advisable to give a Persian version of the same for the use of those who did not know Arabic. Hence the present translation. According to a statement in the preface, the translation was completed in A.H. 1070=A.D. 1659, for which the title forms a chronogram.

The work is divided into a *Muquddimah* twelve *Fasl* and a *Khâtimah*, as follows:—

مقدمه — در فضیلت ذکر \*

فصل اول — در اذکار وقت طلوع صبح تا برآمدن آفتاب \*

فصل دوم — در اذکار وقت برآمدن آفتاب تا وقت زوال \*

فصل سوم — در اذکار وقت زوال تا نصف شب \*

فصل چهارم — در اذکار انتصاف شب تا طلوع صبح \*

فصل پنجم — در اذکار روز جمعه و آداب آن \*

فصل ششم — در اذکار تزویج \*

فصل هفتم — در اذکار عادات و رسوم و احوال

\* فصل هشتم — در اذکار حوادث \*

\* فصل نهم — در اذکار مطالب \*

\* فصل دهم — در اذکار هر ماه و سال \*

\* فصل یازدهم — در اذکار سفر \*

\* فصل دوازدهم — در اذکاری که تعلق بمیت دارد \*

خاتمه — در بیان فوایدی که ذاکر را نفع دهد بلکه ناچار باشد

The Arabic text of the prayers is accompanied by an interlinear Persian version in red.

Written in fair Naskh.

Dated 16 Ramadân, a.h. 1122.

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No. 1427.

fol. 146; lines 17; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

تحفة الغرائب

TUHFAT-UL-ĠARÂ'IB.

A collection of prayers, invocations, especially of Quranic verses and passages, and their properties and effects, with instructions for their use.

Author: Muḥammad ibn Shaykh Muḥammad uṣ-Ṣadrî محمد ابن شيخ محمد الصدرى.

Beginning:—

حمد بیحد و ثنائی بیحد نثار بیکاه ملک احد تبارک و تعالی

و تقدس النعم \*

It is said in the preface that while at Madinah, the author got access to a treatise entitled جواهر القرآن, by Aḥmad bin Muḥammad bin Ibrâhîm Tamîmî, containing Quranic verses with their properties and peculiar effects. The author then collected and arranged these verses in a systematic order in the present form, and entitled it تحفة الغرائب, dividing it into the following twelve chapters:—

1. On fol. 3<sup>a</sup>: باب اول در کشف قلوب و قبور و صفای باطن و اعجاز \*

مغیبات \*

2. On fol. 5<sup>a</sup>: باب دوم در طلب جاه و منصب عالی و تسخیر قلوب :  
سلاطین و امرا و عوام الناس \*
3. On fol. 6<sup>b</sup>: باب سوم در کشایش کارها و فتح رزق و فتوحات :  
و تونگری و رفع فقر و درویشی \*
4. On fol. 8<sup>a</sup>: باب چهارم در دفع امراض و بیماری که در معالجه آن  
عاجز شده باشند \*
5. On fol. 9<sup>a</sup>: باب پنجم در دفع سحر جن و ام الصبيان و صرع و قلع  
بستگی و چشم زخم \*
6. On fol. 10<sup>b</sup>: باب ششم در دفع دشمنان و حسودان و مودیان و مقهور  
شدن اعدای \*
7. On fol. 13<sup>a</sup>: باب هفتم در ادای قرض و رغبت بگذاردن قرض و حفظ  
بدن و ایمن بودن از نکبات \*
8. On fol. 14<sup>a</sup>: باب هشتم در دفع حرام خوردن و فحش گفتن و غیبت  
و کذب و شرب خمر و معاش خلاف شرع \*
9. On fol. 15<sup>b</sup>: باب نهم در اظهار معادن و دفاین و حاضر گردانیدن  
غائبان و گریختگان \*
10. On fol. 16<sup>b</sup>: باب دهم در تسخیر جن و ارواح و عدوی قوی  
و رام کردن دران درنده \*
11. On fol. 18<sup>a</sup>: باب یازدهم در محبت و الفت میان طالب و مطلوب  
و ازواج و خادم و مخدوم \*
12. On fol. 19<sup>b</sup>: باب دوازدهم در اوراد متفرقه بپر نیت و مقصود که  
داشته باشد بخواند و بعدد معین قیام نماید \*

For another copy see A.S.B. Cat. No. 157.

Written in fair Naskh.

Not dated; 18th century.

The title-page contains four seals, viz.

(1) محمد صبغت الله - جان, dated A.H. 1182.

(2) علي نقی, dated A.H. 1155.

(3) عنبر علي خان, date illegible.

The fourth is quite indistinct.

## No. 1428.

fol. 195; lines 17; size  $8\frac{1}{2} \times 5$ ;  $6 \times 2\frac{3}{4}$ .

ربيع الاسابيع

## RABÎ'-UL-ASÂBÎ.

Prayers for the several days and nights of the week with especial reference to those that are to be recited on Friday, collected by the great Shi'ah divine, Muḥammad Bâqir Maḥlisî (*d.* A.H. 1110 = A.D. 1698).

Beginning:—

الحمد لله الذي جعل يوم الجمعة لعبادة المقربين النعم

The preface is defective and several folios seem to be missing. The author says in the conclusion that he dedicated the work to Shāh Sulaymān Ṣafawī of Persia (A.H. 1077-1105 = A.D. 1666-1693). According to the author of the Kashf-ul-Hujub, fol. 60<sup>a</sup>, the author completed the work in Jumādā I, A.H. 1099 = A.D. 1687.

One or two folios are missing at the end.

Written in fair Naskh, with occasional marginal emendations.

Not dated; 19th century.

The MS. is in a damaged condition.

The seal of Nawwāb Sayyid Vilāyat 'Alī Khān is found in several places. \*

## No. 1429.

• fol. 85; lines 7; size  $7\frac{1}{4} \times 4\frac{3}{4}$ ;  $4\frac{1}{2} \times 2\frac{3}{4}$ .

ده نام

## (DAH NÂM.)

A prayer book, beginning without any preface :

اللهم اني اسالك باسمائك يا الله يا رحمن يا رحيم النعم

The prayers and invocations are grouped under numerous headings, indicating the occasions for which they are meant. Under each heading there are ten invocations consisting of the holy names of God and the Prophet. In the conclusion, fol. 75<sup>b</sup>, is found the famous دعاء حرب البحر of Abul Ḥasan Shādīlī (*d.* A.H. 656 = A.D. 1258),

for which see Hâj. Khal. vol. iii. p. 56; Loth, Arab. Catalogue, p. 97; etc.

Written in beautiful Naskh.

Not dated; 17th century.

No. 1430.

foll. 98; lines 15; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 3\frac{3}{4}$ .

ترجمة مفتاح الفلاح

# TARJUMAH-I MIFTÂH-UL-FALÂH.

A Persian translation of Bahâ-ud-Dîn 'Âmilî's Miftâh-ul-Falâh.

Translator: Jamâl-ud-Dîn Muḥammad bin Ḥusayn Khwânsârî

جمال الدين محمد بن حسين خوانساري.

Beginning:—

مفتاح الفلاح دنيا و عقبی و مقدمه نجاج آخره و اولی حمد  
و ثنای بارگاه کبریای کریمیت النعم \*

In the preface the translator, after eulogising the reigning King Shâh Şafi of Persia (A.H. 1038-1052=A.D. 1629-1642), to whom the work is dedicated, says that besides the translation he has given marginal notes and explanations of the difficult Arabic passages in the original text. Space for the insertion of the name of the translator's royal patron is left blank in the present copy; but in the following copy, as well as in the Bûhâr Lib. copy (vol. i. p. 150), the name Shâh Şafi appears distinctly. A copy of the work, noticed in Rieu, Suppl. No. 8, has the name Shâh Sulaymân Şafawî (A.H. 1077-1105=A.D. 1667-1694) instead of Shâh Şafi, and this seems to be correct. The translator died in A.H. 1125=A.D. 1713.

Interlinear explanations of all the Arabic passages are given throughout in red. There are also occasional marginal notes.

Written in fair Naskh, with an illuminated head-piece.

Dated Shâhjahânâbâd, A.H. 1117.

Scribe: الرسول ابن شيخ عبد القادر ابن شيخ حسام الدين الاعرجي: الجنايبي.

Several seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

## No. 1431.

foll. 125; lines 14; size  $8\frac{3}{4} \times 5$ ;  $6 \times 3$ .

The Same.

Another copy of the same translation.

Beginning:—

مفتاح فلاح دنيا و عقبی الھ \*

The interlinear explanations and the marginal notes, extant in the preceding copy, are not found here. There are numerous emendations and corrections on the margins.

Written in fair Naskh, with an illuminated head-piece.

Not dated; 18th Century.

## No. 1432.

foll. 60; lines 14; size  $7 \times 4$ ;  $5 \times 2\frac{1}{2}$ 

مفاتیح الغیب

## MAFÂTÎH-UL-ĞAYB.

A treatise on Stichomancy (استخاره).

Author: Muḥammad Bâqir Majlisî محمد باقر مجلسی

Beginning:—

الحمد لله الذي لا يعلم غير عبادة سواه و من استعارة كفاة \*

The work treats of the various ways of taking omens from the Qurân, and of other ways of taking omens, with special forms of prayers, invocations and observances relating to the subject, according to the Shī'ah faith. It is divided into a *Fâtîḥah*, eight *Miftâḥ* and a *Khâtimah*, as follows:—

*Fâtîḥah*, on fol. 2<sup>a</sup>: فاتحه در بیان فضیلت استخاره است

*Miftâḥ* I, on fol. 5<sup>b</sup>: مفتاح اول در بیان نوع اولست اعنی استخاره  
مطلقه

*Miftâḥ* II, on fol. 24<sup>a</sup>: مفتاح دوم در بیان نوع دوم استخاره است  
که بپند از عمل استخاره رجوع بقلب خود  
کند و آنچه در خاطرش احیان بيمرسیده  
بآن عمل نماید \*



*Miftāḥ* III, on fol. 27<sup>a</sup>: مفتاح سیم استخاره بجناب مقدس الهی است :  
با مشورت کردن با مومنان \*

*Miftāḥ* IV, on fol. 31<sup>b</sup>: مفتاح چهارم در بیان استخاره بقران مجید  
است \*

*Miftāḥ* V, on fol. 38<sup>b</sup>: مفتاح پنجم در بیان استخاره به تسبیح است

*Miftāḥ* VI, on fol. 41<sup>b</sup>: مفتاح ششم استخاره بقرآن است

*Miftāḥ* VII, on fol. 47<sup>b</sup>: مفتاح هفتم در بیان استخاره بر قاع است بر  
خلاف طریق مشهور \*

*Miftāḥ* VIII, on fol. 49<sup>b</sup>: مفتاح هشتم در بیان استخاره به بنادق است

*Khâtimah*, on fol. 55<sup>b</sup>: خاتمه در بیان بعضی از امور نادره است

According to the concluding lines the author wrote this work in Ramadân, A.H. 1104=A.D. 1692. The work is mentioned in *Kashful-Hujub*, p. 538. See also A.S.B. Cat. No. 1120 (2).

Written in fair Naskh.

Not dated; 18th Century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

### No. 1433.

fol. 410; lines 22; size 12½ × 6½; 9½ × 4.

زاد المعاد

### ZÂD-UL-MA'ÂD.

A popular Shî'ah work containing prayers for the twelve months of the year and ordinary and special days, with rules and regulations to be observed in the performance of religious and other duties, according to the practice of the Imâms.

Author: Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقی.

Beginning:—

الحمد لله الذي جعل العبادة وسيلة لنيل السعادة في الآخرة الخ \*

The author, who has been repeatedly mentioned in this Catalogue, tells us in the preface that he extracted this tract from his larger work *بحار الانوار*. The preface concludes with a dedication to Shâh Sultân Ḥusayn Ṣafawî (A.H. 1105-1135=A.D. 1693-1722).

The work is divided into fourteen *Bâb* and a *Khâtimah*. • An interlinear Persian version, in red, accompanies the Arabic text of the prayers. See Rieu i. p. 21; Bûhâr Lib. Catalogue, vol. i. p. 152; Āṣaf. Lib. vol. i, p. 58; A.S.B. Cat. No. 1121; Kashf-ul-Ḥujub, fol. 81<sup>a</sup>. Lithographed in Teheran, A.H. 1244.

*Bâb I. on fol. 2<sup>a</sup>, in five Faṣl:*

باب اول در فضایل و اعمال ماه مبارک رجب است و آن مشتمل بر پنج فصل است \*

*Faṣl 1. on fol. 2<sup>a</sup> :* (۱) فصل اول در بیان فضایل این ماه و عبادات

آنست \*

*Faṣl 2. on fol. 3<sup>a</sup> :* (۲) فصل دوم در بیان اعمالی است که کسی که

از روزه عاجز باشد یا بر او دشوار باشد بعوضی

آن بعمل آورد \*

• *Faṣl 3. on fol. 3<sup>b</sup> :* (۳) فصل سیم در بیان اعمال ماه عر شب و عم

روز است \*

*Faṣl 4. on fol. 6<sup>b</sup> :* (۴) فصل چهارم در بیان فضایل و اعمال شب و روز

اولست تا روز پانزدهم \*

*Faṣl 5. on fol. 21<sup>a</sup> :* (۵) فصل پنجم در بیان فضایل و اعمال نصف آخر

ماه رجب است \*

*Bâb II. on fol. 29<sup>a</sup>, in five Faṣl:*

باب دوم در بیان فضایل و اعمال ماه مبارک شعبان و ایام و لیالی

آنست و در آن نیز پنج فصل است \*

*Faṣl 1. on fol. 29<sup>a</sup> :* (۱) فصل اول در بیان فضیلت این ماه است و

ثواب روزه اش \*

*Faṣl 2. on fol. 31<sup>a</sup> :* (۲) فصل دوم در بیان اعمال هر روز ماه شعبان

است \*

*Faṣl 3. on fol. 37<sup>b</sup> :* (۳) فصل سوم در فضایل و اعمال ایام مخصوصه

اول ماه است تا ایام البیضی \*

*Faṣl 4. on fol. 39<sup>a</sup> :* (۴) فصل چهارم در اعمال ایام البیضی ماه

شعبان است اعنی سیزدهم و چهاردهم

و یانزدهم \*

*Faṣl 5. on fol. 56<sup>a</sup> :* (۵) فصل پنجم در اعمال بقیه ماه است

*Bâb III, on fol. 59<sup>a</sup>, in eight Faṣl :*

باب سیوم در بیان مجملی از فضایل و اعمال ماه مبارک رمضان  
است و در آن هشت فصل است \*

*Faṣl 1. on fol. 59<sup>a</sup> :* (۱) فصل اول در بیان فضیلت این ماه مبارک  
است \*

*Faṣl 2. on fol 61<sup>a</sup> :* (۲) فصل دوم در بیان حقیقت روزه است و  
انچه در آن معتبر است \*

*Faṣl 3. on fol. 63<sup>b</sup> :* (۳) فصل سوم در سنتها و آداب روزه است

*Faṣl 4. on fol. 64<sup>b</sup> :* (۴) فصل چهارم در آداب دخول ماه مبارک  
رمضان است \*

*Faṣl 5. on fol. 69<sup>b</sup> :* (۵) فصل پنجم در اعمال هر شب و هر روز ماه  
مبارک رمضان است \*

*Faṣl 6. on fol. 129<sup>a</sup> :* (۶) فصل ششم در اعمال مختصره شبها و  
روزهای مخصوص این ماه مبارک است \*

*Faṣl 7. on fol. 143<sup>b</sup> :* (۷) فصل هفتم در بیان دعاهائیکه مخصوص  
شبها است \*

*Faṣl 8. on fol. 151<sup>b</sup> :* (۸) فصل هشتم در بیان نمازهای شبها و دعاها  
روزهاست که مشهور است و علما در کتب  
دعا مذکور کرده اند و نزد فقیر معتبر  
نیست \*

*Bâb IV, on fol. 156<sup>a</sup>.*

باب چهارم در اعمال لیالی و ایام متبرکه ماه شوال و ماه ذیقعدة  
است \*

*Bâb V, on fol. 169<sup>b</sup> in five Faṣl :*

*Faṣl 1. on fol. 169<sup>b</sup> :* (۱) فصل اول در بیان فضایل ماه ذی الحجة  
و دفعه اول و اعمال آنست \*

*Faṣl 2. on fol. 173<sup>b</sup> :* (۲) فصل دوم در اعمال روز ترویه و روز  
عرفه است \*

*Faṣl* 3. on fol. 228<sup>a</sup>: (۳) فصل سیوم در بیان اعمال ضروریۀ شب  
عید قربان و روزش و ایام تشریق است  
یعنی یازدهم و دوازدهم و سیزدهم \*

*Faṣl* 4. on fol. 230<sup>a</sup>: (۴) فصل چهارم در فضایل و اعمال شب و روز  
عید غدیر است \*

*Faṣl* 5. on fol. 247<sup>a</sup>: (۵) فصل پنجم در فضیلت و اعمال روز  
مباغله است تا آخر ماه و در تعیین روز  
مباغله است \*

*Bāb* VI, on fol. 261<sup>a</sup>, in three *Faṣl*:

باب ششم در بیان اعمال مکرم الحرام است و در آن سه فصل است \*

*Faṣl* 1. on fol. 261<sup>a</sup>: (۱) فصل اول در اعمال دَعَاءِ اول مکرم  
است \*

*Faṣl* 2. on fol. 263<sup>a</sup>: (۲) فصل دوم در زیارت مشهور آنحضرت  
است در روز عاشورا و فضیلت زیارت  
آنحضرت در شب و روز عاشورا \*

*Faṣl* 3. on fol. 274<sup>a</sup>: (۳) فصل سیوم در سایر زیارات این روز است

*Bāb* VII, on fol. 281<sup>a</sup>:

باب هفتم در اعمال ماه صفر است \*

*Bāb* VIII, on fol. 285<sup>a</sup>, in two *Faṣl*:

باب هشتم در فضایل ایام و اعمال ماه ربیع الاول است و در آن دو  
فصل است \*

*Faṣl* 1. on fol. 285<sup>a</sup>: (۱) فصل اول در فضیلت و اعمال روز اول تا  
روز شانزدهم است \*

*Faṣl* 2. on fol. 290<sup>a</sup>: (۲) فصل دوم در فضایل و اعمال روز  
هفدهم این ماه است \*

*Bāb* IX, on fol. 311<sup>b</sup>, in three *Faṣl*:

باب نهم در اعمال ماه ربیع الثانی و جمادی الاولی و جمادی الثانی  
است \*

(۱) فصل اول در اعمال ماه ربیع الثاني است  
*Faṣl* 1. on fol. 311<sup>b</sup> :

(۲) فصل دوم در اعمال ماه جمادی الاولى  
*Faṣl* 2. on fol. 316<sup>b</sup> :

است \*

(۳) فصل سوم در اعمال ماه جمادی الثانيه  
*Faṣl* 3. on fol. 322<sup>b</sup> :

است \*

*Bâb* X, on fol. 327<sup>b</sup> :

باب دهم در اعمال هر ماه است \*

*Bâb* XI, on fol. 330<sup>a</sup> :

باب یازدهم در بیان زیارات حضرت رسول خدا و ایمة هدی است  
صلوات الله علیهم \*

*Bâb* XII, on fol. 363<sup>a</sup>, in eight *Faṣl* :

باب دوازدهم در بیان نمازهای واجب است که مخصوص روزی  
و ماهی نیست و نمازهای سنت که اختصاص بوقتی ندارد و اعمالی که  
بغیر ماههای عربی تعلق دارند - دران هشت فصل است \*

(۱) فصل اول در بیان نماز آیات است \*

(۲) فصل دوم در بیان نماز استسقا است

اعنی نماز طلب باران \*

(۳) فصل سوم در بیان نماز حضرت رسول صلی

الله علیه و آله است \*

(۴) فصل چهارم در بیان نماز حضرت امیر

المومنین علیه السلام است \*

(۵) فصل پنجم در بیان فضیلت و کیفیت

نماز حضرت فاطمه صلوات الله علیها \*

(۶) فصل ششم در بیان فضیلت و کیفیت و

احکام نماز حضرت جعفر طیار است \*

(۷) فصل هفتم در بیان فضیلت و اعمال

روز نوروز است \*

فاصل 8. on fol. 375<sup>a</sup> : (۸) فصل هشتم در اعمال ماههای رومی  
است \*

*Bâb XIII*, on fol. 377<sup>a</sup>, in five *Faṣl* :

باب سیزدهم در بیان احکام اموات است و در آن پنج فصل است

*Faṣl* 1. on fol. 377<sup>a</sup> : (۱) فصل اول در بیان آداب و احکام حال  
احتضار و برداشتن میت است \*

*Faṣl* 2. on fol. 380<sup>b</sup> : (۲) فصل دوم در غسل دادن میت است

*Faṣl* 3. on fol. 383<sup>b</sup> : (۳) فصل سیوم در کفن کردن میت است

*Faṣl* 4. on fol. 385<sup>b</sup> : (۴) فصل چهارم در بیان نماز میت است

*Faṣl* 5. on fol. 390<sup>a</sup> : (۵) فصل پنجم در آداب دفن میت است

*Bâb XIV*, on fol. 398<sup>b</sup>, in three *Faṣ* :

باب چهاردهم در مجملی از احکام زکوة و خمس و اعتکاف است

و در آن سه فصل است \*

*Faṣl* 1. on fol. 399<sup>a</sup> : (۱) فصل اول در زکوة است و احادیث بر

وجوب آن \*

*Faṣl* 2. on fol. 401<sup>b</sup> : (۲) فصل دوم در خمس است \*

*Faṣl* 3. on fol. 405<sup>a</sup> : (۳) فصل سیوم در بیان فضیلت و کیفیت

اعتکاف است \*

*Khâtimah*, on fol. 406<sup>b</sup> :

خاتمه در بیان کفارات است \*

A very neat and correct copy. Written in beautiful bold Naskh  
d fair Nasta'liq within gold-ruled borders and lines with an illumi-  
nated head-piece.

Dated 12 Shawwâl, A.H. 1166.

Scribe :

ابن ملا محمد حسین شیرازی محمد علی

## No. 1434.

fol. 325; lines 21–27; Size;  $9\frac{3}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{2} \times 3$ .

## The Same.

A very beautiful copy of the same *Zâd ul-Ma'âd*, with interlinear Persian version, beginning as above.

This beautiful and interesting copy, written in an elegant Naskh, is a modern one, and apparently belongs to the 19th Century. The following statement in the concluding lines, in which it is said that the author completed the transcription at Isfahân in Ramadân, A.H. 1107, tends to suggest that the scribe, who does not give his name, simply copied the statement from the copy from which he transcribed our copy. The statement runs thus:—

..... وختم بفضل الله سبحانه وتأييده في شهر المعظم شهر  
رمضان المبارك من سنة سبع ومائة والف من الهجرة المقدسة على يد  
المؤلفه الراجي رحمة الكريم المنان في محروسة اصفهان صيغت عن  
طوارق الكدثان \* .....

A beautifully illuminated frontispiece and a sumptuously decorated double-page 'Unwân are found at the beginning.

The seals of Sayyid Vilâyât 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

## No. 1435.

fol. 258; lines 19; size  $6\frac{1}{4} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{4}$ .

## The Same.

Another beautiful copy of the same *Zâd ul-Ma'âd*, without the interlinear Persian version, beginning as usual:

The original work is followed by the well-known Prayer, entitled *دعاء جوشن الكبير* (fol. 251-258), which is said to have been handed down by the Imâm 'Alî Zayn ul-Âbidîn from the Prophet. It is divided into one hundred *Fasl* and begins thus without a preface:

الهم اني اسئلك باسمك يا الله يا رحمن يا رحيم النح \*

See Loth, Arab Catalogue, p. 94.

Written in beautiful minute Naskh, with an illuminated, but faded, head-piece and a double-page 'Unwân.

Not dated; 19th Century.

Presented by Sayyid Safdar Nawwâb.

### No. 1436.

fol. 339 ; lines 15 ; Size  $9 \times 5\frac{1}{2}$  ;  $7 \times 3\frac{1}{4}$ .

The Same.

Another copy of the preceding work, without the interlinear Persian version, beginning as usual.

Written in ordinary Naskh and Ta'liq, with occasional marginal emendations.

Dated 11 Duhijjah, A.H. 1216.

Scribe: خواجہ حسین علی عرف حیدر جان ابن خواجہ محمد بخش

### No. 1437.

fol. 293 ; lines 19 ; Size  $10 \times 6$  ;  $7\frac{1}{4} \times 4$ .

The Same.

Another copy of the same Zâd ul-Mâ'âd without the interlinear Persian version, beginning as usual.

Written in ordinary Naskh and Ta'liq.

Dated 2 Rabi' II, A.H. 1195.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

### No. 1438.

fol. 167 ; lines 15 ; size  $9\frac{3}{4} \times 5\frac{3}{4}$  ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of Bâqir Maġlisî's Zâd ul-Ma'âd. beginning as usual  
Written in ordinary Ta'liq.



Dated 24 Dulhijjah, A.H. 1282.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found in several places.

No. 1439.

fol. 296; lines 15; size 9 × 5; 6½ × 3.

مزرع الحسنات

## MAZRA' UL-HASANÂT.

A commentary upon Abû 'Abd Ullah Muḥammad bin Sulaymân bin Abû Bakr Jazûlî's famous prayers دلائل الخيرات.

Commentator: Muḥammad Fâdil bin Muḥammad 'Ârif Sa'idî Dihlawî محمد فاضل بن محمد عارف سعيدى دہلوى.

Beginning:—

حمد و ثناء گوناگون و ستایش از حد افزون سزاوار حضرت  
منعمی است کہ بکرم و انضال از جمله عالم بوقلمون الخ \*

In the preface the translator says that he had previously written an Arabic commentary upon the دلائل الخيرات. Subsequently, at the request of his friends, he wrote the present in Persian.

Among the numerous authorities quoted in the work the latest are the شواهد النبوة of Jâmi, the شرح مشکوة and the شرح سفر السعادة of 'Abd ul-Haqq Dihlawî (d. A.H. 1052=A.D. 1642), etc. On fol. 87<sup>b</sup> A.H. 1133=A.D. 1720 is incidentally mentioned as the current year. It is doubtful whether the commentator is identical with Shaykh Muḥammad Fâdil Qâdirî Mujaddadî Batâlawî شيخ محمد فاضل قادری who, according to Hadâ'iq-ul-Hanafiyah, p. 443 and Tadkirah-i 'Ulamâ-i Hind, p. 210, died in A.H. 1151=A.D. 1738, but to whom no work is ascribed in either.

The preface is followed by a short account of the author of the Arabic original. It is said there that Sayyid Abû 'Abd Ullah bin Sulaymân Jazûlî studied at Fârs, where he established his reputation and compiled the prayer book دلائل الخيرات. Some of his enemies poisoned him, and he died at the time of his morning prayer on 16 Rabi' I, A.H., 870=A.D. 1465. He was buried in Sûs, but later on, after seventy-seven years, his body, which was still fresh, was trans-

ferred to Marākash, and buried in Riyād-ul-'Urūs. For the Arabic original see Loth, Arab. Cat. Nos. 350-356, etc., Hāj. K̲hal. iii, p. 235; Brock, ii, p. 252; etc.

The Dalā'il-ul-Khayrāt is very popular among the Sunni Muhammadans, and has been repeatedly printed and lithographed in the East, and once at St. Petersburg, 1842.

Written in ordinary Nasta'liq. The prayers are in red.

Dated Tahtah, 15 Rabi' I (year not given), apparently 19th Century.

Scribe: شيخ محمد عظيم.

No. 1440.

fol. 228; lines 13; size,  $9\frac{3}{4} \times 7$ ;  $7\frac{1}{4} \times 4$ .

The Same.

\* Another copy of Muhammad Fādil's commentary upon the Dalā'il-ul-Khayrāt; beginning as usual.

\* The Prayers are overlined in red.

Written in ordinary Ta'liq.

Dated Rabi' I, A.H. 1211.

No. 1441.

fol. 161; lines 14; Size  $8 \times 4\frac{1}{2}$ ;  $6 \times 3\frac{1}{4}$ .

شرح كبريت احمر

## SHARH-I KIBRĪT-I AHMAR.

A Persian commentary on the great saint 'Abd-ul-Qādir Jilānī's famous prayer for the Prophet.

Commentator: Kamāl-ud-Din Sihālī or Sihālāwī. کمال الدین سہالی  
Beginning:—

الحمد لله الذي جعل قلوب اصفيائه مرآة تجلياته النخ \*

Mullā Kamāl-ud-Din Sihālāwī was a distinguished pupil of Maulānā Nizām-ud-Dīn bin Mullā Qutb-ud-Dīn Shāhid Sihālāwī. He was a most intelligent scholar, and is the author of the following works:—

(۱) عروة الوثقى \*

(۲) شرح کبریت احمر (the present work)

(۳) حاشیة کمالیه بر شرح عقاید جلالیه \*

(۴) تعلیقات حاشیه زاهد کد بر شرح تهذیب جلالی است \*

He died on the 13th of Muharram, A.H. 1175=A.D. 1761. See Taḍkirah-i 'Ulamâ-i-Hind, p. 172.

The commentary is interspersed with a large number of Ḥadīṣ. They relate chiefly to the eminence and excellence of sending blessings (درد) upon the Prophet.

The commentary begins thus on fol. 10<sup>b</sup>:

الهم اجعل افضل صلواتک ابدا - کلمة الهم در اصل یا الله بود النح \*

There seems to be a lacuna after fol. 16<sup>b</sup>.

The commentator's name, given in the colophon, runs thus:—

◦ کمال العلم و الملة و الدين السهالى \*

According to the subscription at the end, the commentary was begun in Sha'bân, A.H., 1175=A.D. 1761, and completed in Dulqa'ed of the same year. This is most probably the date of transcription of the copy.

A seal, bearing the inscription محمد کمال, and dated A.H. 1187, is found at the beginning and end of the copy.

Written in fair Ta'liq.

No. 1442.

fol. 279; lines 14; size 10×6: 7×3.

صحائف الاعمال

ṢAḤĀ'IF-UL-A'MÂL

Prayers, invocations and pious observances connected with the usual daily prayers, the seven week days, and months of the year, and for other occasions and occurrences in life.

Author: Hayder bin Ni'fat Ullah ut-Tabasi: حیدر بن نعمت الله الطبسی.

Beginning:—

الحمد لله الذي امرنا باقامة الصلوة وسيلة بجزيل الثواب والحسنات

النح \*

In a short preface the author, a Shī'ah, says that he based his work on مصباح - من لا يحضره الفقيه - كقضى - عدة الداعي - منج الدعوات - مصباح - من مكارم الاخلاق etc. and wrote it in Persian for the benefit and convenience of those who were ignorant of the Arabic language.

It is divided into a *Fātiḥah*, three *Ṣaḥīfah* and a *Khâtimah*, enumerated thus at the beginning :

فاتحه در احوال عمل صلوة و دعا \*

صحيفة اول در اعمال يومية \*

صحيفة دوم در اعمال هفته \*

صحيفة سوم در اعمال شهرية \*

خاتمه در اعمال مطلقة \*

The copy is defective at the end and breaks off with the following words :

و در وقت فتح انگشتان ابتدا از ابناءم كند بانطريق كه ..... چون  
 اين آيت بخواند كه آخر آن اينست .....

Written in fair Naskh.

Not dated ; 19th Century.

No. 1443.

fol. 180 ; lines 19 ; size  $8\frac{1}{2} \times 5$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

ترجمة صحيفه كامله

## TARJUMAH-I ṢAḤĪFAH-I KÂMILAH.

A Persian translation of the well-known collection of prayers, entitled *الصحيفة الكاملة*. The collection, called the prayer book of the fourth Imâm Zayn-ul-Âbidîn (d. A. H. 95=A.D. 713), is said to have been handed down by his grandson Yahyâ bin Zayd (d. A. H. 125=A.D. 742), on whose authority it was transmitted to posterity by al-Mutawakkil bin Hârûn Ṣaḡafî.

The MS. begins at once with the paraphrase thus :

الحمد لله الاول ستايش مر خدايا كه پيش از همه چيز است الخ \*

The name of the translator is not given in the work, but in an endorsement on the title-page it is ascribed to one Mir Hâshim thus : ترجمه مير هاشم بر صحيفه كامله.

For the Arabic original see Loth, Arab. Cat. p. 83; Rieu, Suppl. Arab Cat. p. 163.

A Persian paraphrase of the *مصنف كمال* by Muḥammad Ṣâliḥ bin Muḥammad Bâqir of Qazwîn is noticed in Ethé, Ind., Office Lib. Cat. No. 2597. Two more translations, one by Ḥusayn bin Jamâl-ud-Dîn Khwânsârî (d. A.H. 1131=A.D. 1718), and the other by Muḥammad Hâdî bin Muḥammad Ṣâliḥ Mâzandarânî (composed A.H. 1083=A.D. 1672), are mentioned in Kashf-ul-Ḥuḡub, fol. 33<sup>b</sup>.

Written in ordinary Nasta'liq.

Not dated; 19th Century.

No. 1444.

fol. 230; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the same translation of the *Ṣaḥîfah-i Kâmilah* beginning likewise at once with the prayer.

الحمد لله الاول - ستایش مر خدایرا الخ \*

In the colophon the work is called *شرح مصنف سجادیه*.

Written in ordinary Ta'liq.

Dated Fathpûr, 21 Duḥijjah, A.H., 1226.

Scribe: فضلي رضوي.

A note at the end says that the copy was revised by Ibn-Bahâ-ud-Dîn Muḥammad ul-Âmilî Muḥammad Taqî.

No. 1445.

fol. 692; lines 18; size  $9 \times 6$ ;  $6\frac{1}{2} \times 4$ .

نخبة الدعوات

NUKHBAT-UD-DA'WÂT.

A rare work containing a vast collection of prayers with definite and regular forms fixed for the several hours of the day and night, the separate days of the week and months of the year, special occasions and occurrences in life, with special reference to those that are connected with ablution, purification, daily prayer, and other

legal observances and rites, based on the Qurân, Ḥadīṣ and sayings of the Imâms and holy men, from the Shi'ite stand-point.

Beginning:—

الحمد لله مجيب الدعوات مفيض الخيرات كاشف الكربات كافي

المهمات الخ \*

Author: Ṣâdiq bin Aḥmad. صادق بن احمد.

The author of the *Kashf-ul-Hujub*, p. 578, who mentions the work, gives no date.

The work is not mentioned in any other catalogue. It consists of a *Muqaddimah*, ten *Bâb* and a *Khâtimah* as follows:—

*Muqaddimah*, on fol. 4<sup>b</sup>, in five *Maqṣad*:

مقدمه در بیان آداب داعی و در این پنج مقصد است \*

• First *Maqṣad*, on fol. 4<sup>b</sup>: (۱) مقصد اول در استعجاب دعا کردن و فضیلت آن \*

• Second *Maqṣad*, on fol. 6<sup>a</sup>: (۲) مقصد دوم در بیان جماعتی که دعای ایشان مستجاب میشود و جماعتی که دعای ایشان مستجاب نمیشود و سبب تاخیر اجابت دعا \*

Third *Maqṣad*, on fol. 9<sup>a</sup>: (۳) مقصد سیم در بیان اوقات و امکنه دعا

Fourth *Maqṣad*, on fol. 10<sup>b</sup>: (۴) مقصد چهارم در بیان آدابیکه پیش از دعا کردن بجا باید آوردن \*

Fifth *Maqṣad*, on fol. 15<sup>b</sup>: (۵) مقصد پنجم در بیان آدابیکه در وقت دعا کردن بجا باید آوردن \*

*Bâb* I, on fol. 22<sup>b</sup>, in seven *Faṣl*:

• باب اول در بیان اعمال هر روز و درین باب هفت فصل است

(۱) فصل اول در بیان ادعیه و آداب وضو و نماز

(۲) فصل دوم در بیان تعقیبات مشترکه نمازهای پنجگانه و آداب و ادعیه سجده شکر \*

Third *Faṣl*, on fol. 45<sup>a</sup> : (۳) فصل سوم در بیان اعمال و آدایکه از وقت طلوع صبح صادق تا زوال آفتاب بجا باید آورد \*

Fourth *Faṣl*, on fol. 71<sup>b</sup> : (۴) فصل چهارم در بیان اعمال و آدابی که از زوال آفتاب تا غروب آن بجا باید آورد \*

Fifth *Faṣl*, on fol. 76<sup>b</sup> : (۵) فصل پنجم در بیان اعمال و آدایکه از غروب آفتاب تا نصف شب بجا باید آورد و آداب و ادعیۀ خواب \*

Sixth *Faṣl*, on fol. 90<sup>a</sup> : (۶) فصل ششم در بیان اعمال و آدایکه از نصف شب تا طلوع فجر دوم بجا باید آورد \*

Seventh *Faṣl*, on fol. 103<sup>a</sup> : (۷) فصل هفتم در بیان دعائیکه در هر روز باید خواند و نماز هر روز و ادعیۀ ساعات روز \*

*Bâb II*, on fol. 108<sup>b</sup>, in seven *Faṣl* :

باب دوم در بیان سعد و نحس و نماز و سایر اعمال لیالی و ایام هفته است و در این باب نیز هفت فصل است \*

First *Faṣl*, on fol. 108<sup>b</sup> : (۱) فصل اول در اعمال شب شنبه و روز آنست \*

Second *Faṣl*, on fol. 113<sup>a</sup> : (۲) فصل دوم در بیان اعمال شب یکشنبه و روز آن \*

Third *Faṣl*, on fol. 118<sup>b</sup> : (۳) فصل سیم در بیان اعمال شب دوشنبه و روز آن \*

Fourth *Faṣl*, on fol. 124<sup>b</sup> : (۴) فصل چهارم در بیان اعمال شب سه شنبه و روز آن \*

Fifth *Faṣl*, on fol. 129<sup>b</sup> : (۵) فصل پنجم در بیان اعمال چهارشنبه و روز آن \*

Sixth *Faṣl*, on fol. 134<sup>b</sup> : (۶) فصل ششم در بیان اعمال شب پنجشنبه و روز آن \*

Seventh *Faṣl*, on fol. 142<sup>a</sup>: (٧) فصل هفتم در بیان اعمال شب جمعه و روز آن \*

*Báb III*, on fol. 169<sup>b</sup>, in three *Faṣl*:

باب سیم در بیان اعمال هر ماه است و درین باب سه فصل است

First *Faṣl*, on fol. 169<sup>b</sup>: (١) فصل اول در بیان اعمال اول هر ماه است \*

Second *Faṣl*, on fol. 172<sup>a</sup>: (٢) فصل دوم در بیان ثواب روزه داشتن بعضی از ایام مخصوصه در هر ماه و بدل آن و عمل ایام بیض در هر ماه ثواب خواند بعضی از سرزعلی قرآنی و ثواب زیارت حضرت امام حسین علیه السلام در هر ماه \*

Third *Faṣl*, on fol. 176<sup>b</sup>: (٣) فصل سیم در بیان دعوات ایام ماه با ذکر سعد و نحس آن و دعا از برای دفع نحس ایام \*

*Báb IV*, on fol. 210<sup>a</sup>, in seven *Faṣl*.

باب چهارم در عمل سال است و در این باب هفت فصل است

First *Faṣl*, on fol. 210<sup>a</sup>: (١) فصل اول در اعمال ماه رجب است

Second *Faṣl*, on fol. 229<sup>b</sup>: (٢) فصل دوم در اعمال ماه شعبان است

Third *Faṣl*, on fol. 241<sup>b</sup>: (٣) فصل سوم در اعمال ماه رمضان المبارک است \*

Fourth *Faṣl*, on fol. 281<sup>b</sup>: (٤) فصل چهارم در بیان اعمال ماه شوال و ذی القعدة و ذی الحجه است \*

Fifth *Faṣl*, on fol. 296<sup>b</sup>: (٥) فصل پنجم در اعمال ماه محرم و مقور است \*

Sixth *Faṣl*, on fol. 302<sup>b</sup>: (٦) فصل ششم در اعمال ماه ربیع الاول و ربیع الآخر و جمادی الاولی و جمادی الاخری است \*

Seventh *Faṣl*, on fol. 304<sup>a</sup>: (٧) فصل هفتم در اعمال روز نوروز



*Bâb V, on fol. 305<sup>b</sup>, in five Faṣl.*

باب پنجم در بیان زیارت چهارده معصوم علیهم السلام است و زیارت  
مشاهد و قبور مومنین و سادات و بعضی از صلواتها و دعائیکه بآن توسل  
میجوید بائمۀ علیهم السلام و در این باب پنج فصل است \*

(۱) فصل اول در بیان ثواب زیارت هر یک : First Faṣl, on fol. 306<sup>a</sup>

از ائمۀ علیهم السلام و آداب زیارت \*

(۲) فصل دوم در بیان زیارات مختصه : Second Faṣl, on fol. 309<sup>b</sup>

حضرت رسالت پناه صلی الله علیه

و آله و ائمۀ معصومین علیهم السلام

است و بیان آنکه هر زیارتی را که از

نزدیک توان کرد از دور نیز میتوان

کرد \*

(۳) فصل سیم در بیان بعضی از زیارات : Third Faṣl, on fol. 333<sup>b</sup>

جامعه که بهر یک از ائمۀ علیهم السلام

توان کرد \*

(۴) فصل چهارم در بیان زیارت مشاهد : Fourth Faṣl, on fol. 338<sup>b</sup>

و قبور مومنین و سادات و ثواب

ملاقات زائران ائمۀ علیهم السلام \*

(۵) فصل پنجم در بیان بعضی از صلواتها و دعائیکه : Fifth Faṣl, 340<sup>b</sup>

توسل میجویند بآن بائمۀ علیهم السلام \*

*Bâb VI, on fol. 346<sup>a</sup>, in three Faṣl.*

باب ششم در بیان بعضی از ادعیه عظیمه که در همه وقت و برای  
هر مطلبی از مطالب دنیا و آخرت خصوصاً از برای مزید درجات  
و تحصیل سعادات باید خواند و بیان بعضی از مناجات های شریف  
و در این باب سه فصل است \*

(۱) فصل اول در بیان بعضی از دعاها که : First Faṣl, on fol. 346<sup>a</sup>

باسم معینی مشهور اند \*

(۲) فصل دوم بیان بعضی از دعاها که اسم : Second Faṣl, on 390<sup>b</sup>

معینی ندارند \*

(۳) فصل سوم در بیان بعضی از مناجاتها : Third Faṣl, on fol. 398<sup>b</sup>

*Bâb VII, on fol. 415<sup>b</sup>, in five Fast.*

باب هفتم در بیان ادعیه انبیا و ائمه علیهم السلام و اسم اعظم و احادیث حسنی و بعضی از اذکار و ثواب تلاوت قرآن و دعائیکه در وقت تلاوت قرآن و بعد ختم آن باید خواند و ثواب خواندن سورهها و بعضی از آیات و دعا و نماز و دوا از برای حفظ قرآن و در این باب پنج فصل است \*

(۱) فصل اول در بیان ادعیه انبیا و ائمه : *First Fast*, on fol. 415<sup>b</sup> :

علیهم السلام \*

(۲) فصل دوم در بیان اسم اعظم و اسماء : *Second Fast*, on fol. 427<sup>b</sup> :  
حسنی و بعضی از اذکار \*

(۳) فصل سوم در بیان ثواب تلاوت قرآن : *Third Fast*, on fol. 438<sup>b</sup> :  
و دعائیکه پیش از تلاوت قرآن  
و بعد ختم آن باید خواند \*

(۴) فصل چهارم در بیان ثواب خواندن هر یک از سورههای قرآنی غیر آنچه بتقريب در این کتاب جا بجا مذکور میشود \*

(۵) فصل پنجم در بیان ثواب خواندن بعضی از آیات قرآنی و دعا و نماز و دوا از برای حفظ قرآن \*

*Bâb VIII, on fol. 460<sup>a</sup>, in three Fast :*

باب هشتم در بیان دعاها و نمازها از برای طلب حاجات و ادعیه استغاثات و بیان فرستادن صلوات بر آدم علیه السلام و فرشتگان مقرب و پیروان پیغمبران و دعا از برای والدین و اولاد و همسایگان و نفس خود و دوستان خود و برای توبه و طلب آمرزش و رد مظالم عباد و در این باب سه فصل است \*

(۱) فصل اول در بیان دعاها و نمازها از برای طلب حاجات و ادعیه استغاثات \*

(۲) فصل دوم در بیان فرستادن صلوات بر آدم علیه السلام و فرشتگان مقرب پیروان پیغمبران و دعا از برای

والدین و اولاد و همسایگان و نفس  
خود و دوستداران خود \*

Third *Faṣl*, on fol. 473<sup>a</sup>: (۳) فصل سوم در بیان دعاها از برای توبه  
و طلب آمرزش و رد مظالم عباد \*

*Bâb IX*, on fol. 480<sup>b</sup>, in five *Faṣl*:

باب نهم در بیان بعضی از احراز و هیاکل و استشفای بتربت مبارک  
حضرت امام حسین علیه السلام و طریق اخذ آن و طریق گرفتن آب باران  
نیستان و مطلق آب باران و بیان تصدق گندم و غیر آن و استشفای بقرآن  
و دعاها از برای دفع جمیع امراض عموماً و دعاها و نمازها و دواها از برای  
خصوص و خواص بعضی از ادویه مفردة و مرکبه و حجامت و بهان ثواب  
بیمار و ثواب عیادت بیمار و در این باب پنج فصل است \*

First *Faṣl*, on fol. 481<sup>a</sup>: (۱) فصل اول در بیان بعضی از احراز  
و هیاکل \*

Second *Faṣl*, on fol. 488<sup>b</sup>: (۲) فصل دوم در بیان استشفای بتربت  
مبارک حضرت امام حسین علیه  
السلام \*

Third *Faṣl*, on fol. 493<sup>a</sup>: (۳) فصل سوم در بیان استشفای بقرآن و  
دعاها از برای جمیع امراض عموماً \*

Fourth *Faṣl*, on fol. 501<sup>a</sup>: (۴) فصل چهارم در بیان دعاها و نمازها  
و دواها از برای دفع خصمی  
مرضی \*

Fifth *Faṣl*, on fol. 517<sup>a</sup>: (۵) فصل پنجم در بیان بعضی از ادویه  
مفردة و مرکبه و حجامت و بیان ثواب  
عیادت بیمار \*

*Bâb X*, on fol. 522<sup>a</sup>, in five *Faṣl*:

باب دهم در بیان دعاها و نمازها از برای طلب عافیت و دفع مشقت  
و دشواری و همن و غم و دعاها از برای ایمنی از شر سلطان و شیطان و جن و سحر  
و چشم زخم و درندگان و گزندگان و از هر چه که بترسند و دعاها و انتقام

و دفع کید اعدا و دعاها بجهت خلاصی از زندان و آداب و ادعیۀ سفر  
در احکام قصر نماز و افطار و روزه در سفر و دعا و نمازها از برای وسعت روزی  
و ادای قرض و دعاها و نمازها از برای طلب گم شده و گریخته و آداب  
و ادعیۀ استخارات در این باب پنج فصل است \*

(۱) فصل اول در بیان دعاها و نمازها از برای : *First Faṣl*, on fol. 522<sup>b</sup>  
طلب عافیت و دفع مشقت و دشواری

و هم و غم \*  
(۲) فصل دوم در بیان دعاها از برای : *Second Faṣl*, on fol. 528<sup>a</sup>  
ایمنی از شر سلطان و شیطان و جن  
و سحر و چشم زخم و درندگان

• و گزندگان و از هر چه که بترسند \*  
(۳) فصل سوم در بیان دعاهای انتظام و : *Third Faṣl*, on fol. 536<sup>b</sup>  
دفع کید اعدا \*

• (۴) فصل چهارم در بیان آداب و ادعیۀ سفر : *Fourth Faṣl*, on fol. 551<sup>a</sup>  
و احکام قصر نماز و افطار روزه در سفر \*

(۵) فصل پنجم در بیان دعاها و نمازها از برای : *Fifth Faṣl*, on fol. 559<sup>b</sup>  
• برای وسعت روزی و ادای قرض  
• دعاها و نمازها از برای طلب گم شده  
• و گریخته و آداب و ادعیۀ استخارات \*

• *Khâtimah*, on fol. 572, in seven *Maṭlab*.  
خاتمه در بیان بعضی از آداب و اعمال و احکام و اخبار متفرقه و

این هفت مطلب است \*  
(۱) مطلب اول در بیان فضیلت و آداب : *First Maṭlab*, on fol. 572<sup>b</sup>

• نکاح و عقد و زفاف و مجامعت و  
• معاشرت با زنان و دعاها از برای  
• طلب فرزند و تسبیل ولادت و آداب  
• حمل و ولادت و عقیقه و ختنه و

• تربیت فرزندان \*  
(۲) مطلب دوم در بیان فضیلت و آداب : *Second Maṭlab*, on fol. 585<sup>a</sup>  
• حمام رفتن و نوره کشیدن و چنا

مالیدن و خضاب کردن و سر را  
 بخطمی و صدر شستن و صوی  
 سر و شارب و زیر بغل گرفتن  
 و ناخن چیدن و شانه کردن و در  
 آئینه دیدن و مسواک کردن  
 و سرمه کشیدن و استعمال بوی  
 خوش نمودن و روغن مالیدن  
 و بیت الخلا رفتن \*

(۳) مطلب سوم در بیان فضیلت و آداب : Third *Matlab*, on fol. 595<sup>a</sup>

رخت پوشیدن و زینت کردن و زیور  
 پوشیدن و فضیلت و خواص بعضی  
 از فصوص و آداب خانه ساختن و  
 آنچه متعلق است به آن مثل  
 افروختن چراغ و رفتن خانه و غیر  
 آن و فضیلت نگه داشتن بعضی از  
 حیوانات و مجملی از احوال آنها \*

(۴) مطلب چهارم در بیان فضیلت اطعام : Fourth *Matlab*, on fol. 610<sup>a</sup>

مومنین و آداب چیزی خوردن  
 و چیزی آشامیدن و فضیلت  
 و خواص بعضی از ماکولات و  
 مشروبات و حبوب و بقول و فواکه  
 غیر آنچه مذکور شد در فصل  
 چهارم و پنجم باب نهم \*

(۵) مطلب پنجم در بیان کیفیت معاشرت : Fifth *Matlab*, on fol. 624<sup>b</sup>

و ملاقات با مومنان نمودن و فضیلت  
 بر آوردن حاجات مومنان و یاری  
 کردن ایشان و بیان بعضی از حقوق  
 یکدیگر و فضیلت و آداب سلام کردن  
 و مصافحه و معانقه و عطسه و آروق  
 و کیفیت نوشتن نامه و فضیلت  
 و آداب تجارت و زراعت \*

Sixth *Maṭlab*, on fol. 649<sup>b</sup>: (٦) مطلب ششم در بیان آنچه بعمل می باید آورد از وقت احتضار تا وقت دفن میت و نماز عیدیه  
\* میت \*

Seventh *Maṭlab*, on fol. 659<sup>a</sup>: (٧) مطلب هفتم در بیان بعضی از : نمازهای سنتی و نماز آیات و شکایات و بعضی از مسائل زکوة و خمس و حج و کفارت و بعضی از احکام آب چاه و نرخ آن و بعضی از اخبار و احکام متفرقه \*

Written in fair Naskh.

Not dated; 19th Century.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khan and Sayyid Khwurdhid Nawwāb are found at the beginning and end of the copy. The MS. is in a damaged condition.

No. 1446.

fol. 35; lines 7; size  $7 \times 4\frac{3}{4}$ ;  $4 \times 2\frac{1}{2}$ .

(رسالة ادعية)

(RISĀLAH-I AD'ITYAH.)

A small tract containing prayers to be recited on the seven weekdays, together with some which serve as remedies for several human diseases.

The tract begins at once with the prayer for Thursday, thus:—

دعاء يوم الخميس بسم الله الرحمن الرحيم - الحمد لله الذي اذهبت  
الليل مظلماً بقدرته و جاء بالنهار مبصراً برحمته الخ \*

Neither the name of the author, nor the title of the work could be ascertained. The Shi'ah sources of the author's narration show that he was a Shi'ah.

Written in beautiful Naskh.

Not dated; 17th Century.

No. 1447.

foll. 463 ; lines 8 ; size 10×7 ; 7×4.

مطلوب الزائرین

MATLÛB-UZ-ZÂ'IRÎN.

Prayers and pious observances connected with visits to the sacred tombs of the Prophet, the Imâms, and other places of sanctity according to Shî'ah traditions.

Author: Sayyid Jawâd ibn Sayyid Muṣṭabâ ul-Ḥusaynî ul-Mûsawî ul-Hâ'irî (?) entitled, Raudah Khwân: سید جواد ابن موسوی الحسینی الراضی (؟) الشہیر بروضة خوان

Beginning:

الحمد لله الذي هو معطي السائلين ومجيب دعوة المضطرين

الخ \*

The author tells us in the preface that he wrote this work at the request of one Muḥammad Raḥîm Khân Shîrâzî.

The original work is followed by a Hindûstânî treatise (apparently a translation of some Arabic or Persian work) on Shî'ah law relating to the fundamental duties of Islâm, together with prayers and invocations for particular occasions, beginning:—

هے سزاوار حمد و معبود  
جسکی طاعت میں سب ہیں سر بسجود

Written in beautiful bold Naskh and Nasta'liq.

Dated A.H. 1201.

Scribe: میر کاظم شاہ رضوی.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning of the copy.

## HINDUISM.

No. 1448.

foll. 432; lines 21; size 14×9; 10×5½.

مہابھارت

## MAHĀ BHĀRAT.

A Persian translation of the Mahā Bhārat made by order of the emperor Akbar under the supervision of his great prime minister Abul Fadl.

Beginning:—

ای هژده هزار عالم از شوق تو مست النخ •

The work of translation was carried on by four scholars, viz., (1) 'Abd-ul Qādir Badā'ūni, the famous historian of Akbar, (2) Ibn-i 'Abd-ul-Latīf ul-Husaynī, better known as Naqīb Khān, (3) Muḥammad Sultān Thānisari, and (4) Mullā Shīrī. It is difficult to define the exact share taken by each of them. Abul Fadl wrote an introduction to the whole work in A.H. 995=A.D. 1587. In A.H. 997=A.D. 1589 his brother Fayḍī translated some portion of the epic in refined prose.

Later translations are those by prince Dārā Shukūh and by Hāji Anṣāb (who flourished about A.H. 1157=A.D. 1744; see Rieu ii, p. 711<sup>a</sup>).

For the history of this translation, and a detailed discussion of it, see M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahābhārata, faite par l'ordre de l'empereur Akbar,' in the Journal Asiatique, 1825, t. vii. p. 110; Ethé, Bodl. Lib. Cat. No. 1306; Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii, p. 352; Ethé, Ind. Office Lib. Cat. No. 1928; Rieu i, p. 57; Blochmann, Ā'in-i Akbarī (translation), p. 104; etc., etc.

Popular editions of the Sanskrit original are those of Calcutta, in four volumes, 1834–1839; by Protap Chandra in four volumes, *ib.*, 1883–1887, and of Bombay, 1863; a French translation of the first eight Parvas in ten vols. by H. Fauche, Paris, 1863–1870; English translations by Pratap Chandra Ray, Calcutta, 1893–1896. and by M.N. Dutt (Parts 1–VIII), *ib.*, 1896. On different editions of the Mahā Bhārat see Lassen. Ind. Alterthumsk., 2nd ed., i, 1004, and ii, 494.

Out of the eighteen Parvas, into which the entire work is divided, the present MS. comprises the first nine, each styled نهم.



## Contents:—

Abul Faḍl's introduction, fol. 1<sup>b</sup>.

Parva I, called اد پرېب, fol. 15<sup>b</sup>.

Parva II, fol. 119<sup>a</sup>.

Parva III, fol. 147<sup>a</sup>.

Parva IV, fol. 250<sup>a</sup>.

Parva V, fol. 278<sup>b</sup>.

Parva VI, fol. 324<sup>a</sup>.

Parva VII, fol. 356<sup>b</sup>.

Parva VIII, fol. 395<sup>b</sup>.

Parva IX, fol. 423<sup>b</sup>.

Written in fair Ta'liq.

Not dated; 19th Century.

No. 1449.

fol. 452; lines 23; size  $13\frac{1}{2} \times 7\frac{1}{2}$ ;  $10 \times 5$ .

مہابھارت

# MAHÂ BHÂRAT.

This translation of the Mahâ Bhârat, which differs from the preceding one, is written in a flowery style and agrees exactly with the one noticed in Ethé Bodl. Lib. Catalogue, No. 1313, which is ascribed to Abul Faḍl's brother Fayḍi.

Beginning:—

آبرو بخش چشمه ساز سخن

آشنای محیط بی سرو بن

This volume contains all the eighteen Parvas of the Mahâ Bhârat, each preceded by a tasteless modern illustration.

Written in fair Ta'liq.

Not dated; 19th Century.

No. 1450.

fol. 545; lines 15; size  $9\frac{1}{4} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

سری بهاکوت

## SRÎ BHÂGAWAT.

A Persian translation of the whole Bhâgawat Purâna in twelve Skandhas, by an anonymous author. It begins at once with the first Skandha, agreeing with the copy No. 1954 in Ethé, India Office Library Cat. :—

که چون ناراین برهما را از زلف کول پیدا نمودند چهار اشلوک به  
برهما گفتند و برهما آن چهار اشلوک را بمقدور عقل خود به نارد گفت  
البح \*

Imperfect copies of this translation of the tenth Skandha of the Bhâgawat Purâna are noticed in Rieu i. p. 60; Ethé, Bodl. Lib. Catalogue, Nos. 1316 and Ethé, Ind. Office Lib. Cat., No. 1952.

A much older translation of the ninth and tenth Skandhas, dated in the eighth century of the Hijrah, is noticed in J. Aumer, p. 140, No. 350.

The Bhâgawat Purâna has been edited, with French translation, by Burnouf, vols. i-iii, Paris, 1840-1847; vol. iv, by M. Hauvette-Besnault, ib., 1880. Calcutta, 1827-30; Bombay, 1839, 1860, and 1871; comp. also Monier-Williams, Indian Wisdom, 3rd edition, London, 1876, p. 496. A Hindûstânî poetical version of the tenth Skandha was printed in Lucknow, 1863; another, made in the Hindû year 1744=A.D. 1687, is preserved in two copies of the India Office Collection, Nos. 1851 and 1043; comp. on these versions Garcin de Tassy, Histoire de la littér. hindouie, I, p. 330.

First Skandha, on fol. 1<sup>b</sup>; second, on fol. 31<sup>a</sup>; third, on fol. 44<sup>a</sup>; fourth, on fol. 68<sup>b</sup>; fifth, on fol. 96<sup>b</sup>; sixth, on fol. 110<sup>b</sup>; seventh, on fol. 125<sup>b</sup>; eighth, on fol. 147<sup>b</sup>; ninth, on fol. 182<sup>b</sup>; tenth, on fol. 208<sup>b</sup>; eleventh, on fol. 465<sup>a</sup>; twelfth, on fol. 536<sup>a</sup>. The tenth Skandha, containing the legend of Krishnâ's life, comprises ninety-one Adhyâyas (the last of which is termed خاتمه), and begins thus :—

هنگامی که راجه پریتچیت نه دفتر از جمله درازده اسکندھ سری  
بهاگوت شنیده مغضوب مباحی گردید \*

Copies of this tenth Skandha are separately noticed in most of the catalogues mentioned above.

Written in fair Ta'liq.

Dated 25 Shawwâl, 18th regnal year of Muḥammad Shâh.

No. 1451.

fol. 389; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

The Same.

Another copy of the same translation of the Bhâgawat Purâna, beginning as above but with a slight difference:—

اول بهاگوت را گفتند که چون ناراین برهما را از کنول نابه پیدا نمودند الخ \*

The tenth Skandha in this copy comprises, like many others, ninety Adhyâyas.

Several folios missing from the MS. have been lately replaced by blank ones.

Written in Shikastah.

Scribe: عجب سنگه.

Dated the 11th regnal year of Muḥammad Shâh.

The name of the Scribe عجب سنگه is found at the end of several Skandhas, and his two seals, the size and shape of which differ from one another, are found in several places.

No. 1452.

fol. 16; lines 16; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مجمع البکرین

MAJMA'-UL-BAḤRAYN.

A treatise on Sūfic terminology and the equivalent technical terms of Hindû pantheism.

Author: Muḥammad Dârâ Shukûh محمد دارا شکوه.

Beginning:—

بنام آنکه او نامی ندارد

بهرنامی که خوانی سر برآرد

The preface is defective, and patches of thick paper, found throughout the copy, render the work illegible in many places. The work is noticed in Rieu ii, p. 828.

Having ascertained that the divergence, as he thought, between the *Şûfis* and the Hindû *Faḳîrs* was merely verbal, the author wrote this work with the object of reconciling the two systems. The date of completion, given in the concluding lines, is A.H. 1065=A.D. 1655.

The original tract is followed by an enumeration of the different hours of the week days with reference to their good or bad effects.

Written in Nim *Shikastah* with marginal notes and emendations. Not dated; 18th Century.

No. 1453.

fol. 318; lines 15; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

سر اکبر

## SIRR-I AKBAR.

A translation of the Upanishads or Upankhats (اپنکھٹ) of the four Vedas.

Translator: Muḥammad Dârâ *Shukûh* محمد دارا شکوہ.

Beginning:—

حمد ذاتی کہ نقطہ باء بسم اللہ در جمیع کتب سماوی از اسرار قدیم  
اوست الخ \*

Prince Dârâ *Shukûh* has already been mentioned in connection with his well-known works *Safinat-ul-Auliya* (No. 673), *Sakinat-ul-Auliya* (No. 675) and the *Maj-ma'ul-Bahrayn* (No. 1452). He tells us in the preface that in A.H. 1050=A.D. 1641, while in Kashmîr, he became the disciple of Mullâ *Shâh*. He wrote this translation in A.H. 1067=A.D. 1657, with the assistance of the learned Pandits and Sanyâsis of Banâras. At the end it is said that he completed the translation at Dihli, after a labour of six months, in the afternoon of Saturday, the 26th of Ramadân, A.H. 1067=A.D. 1657.

The work is also called *سر الاسرار*, but at the end of the present copy it is distinctly entitled *سر اکبر*. See Ethé, Bodl. Lib. Cat. Nos. 1329—1331; Ethé, Ind. Office Lib. Cat. Nos. 1976—1982;

Rieu i, p. 54; A.S.B. Cat. No. 1708; Bûhâr Lib. Cat. vol. i, p. 82; see also Max Müller, History of Ancient Sanskrit Literature, p. 325; Weber, History of Indian Literature, p. 153; and Indische Studien, i, p. 253; Barth, Religions of India, p. 65; etc. The work has been translated into Latin by Anquetil Duperron, Argentorati, 1801. Extracts from this translation are noticed in W. Pertsch, Berlin Cat. p. 1022, 2.

Written carefully in a very clear Nasta'liq, with marginal notes.

Dated Dihlî, 29 Rabi' I, A.H. 1246, the twenty-fourth regnal year of Muḥammad Akbar.

Scribe : بهادر سنگه .

No. 1454.

fol. 19; lines 18; size  $8 \times 4\frac{1}{2}$ ;  $7 \times 3$ .

سوال و جواب لعل داس و دارا شکوة

# SUWÂL WA JAWÂB-I LA'L DÂS WA DÂRÂ SHUKÛH.

Conversations between Bâbâ La'l Dâs and Prince Dârâ Shukûh on the doctrine of Hindû *Faḡîrs*, in the form of questions and answers.

Beginning :—

کوشت (?) سري بابا لال و شاهزاده دارا شکوة که درميان پھر دو

عزيزان مذکور شده النح \*

According to the preface the dialogue, originally in Hindî, was translated into Persian by Chandar Bhân چندر بيان .

Râi Chandar Bhân Lâhaurî, with the *takhalluṣ* Barhaman, was the son of Dharam Dâs, a clerk. He is the author of انشاء برهمي and چار چمن . See Gul-i Ra'nâ, fol. 262<sup>a</sup>. He was sent by Shâh Jahân on a mission to the King of Bijâpûr. He died in A.H. 1068=A.D. 1657. See Rieu, pp. 397, 838 and 1087.

The first question runs thus :—

در ناد و پند چگونه فرق توان کرد النح \*

An abstract of this dialogue is noticed in Rieu ii, p. 841-III. See also Palmer, King's Lib. Catalogue, No. 14. The work, arranged and edited by Chiranji Lal, was lithographed at Dihlî, 1885.

Written in Shikastah.

Dated 24 Şafar, the 12th regnal year of Muḥammad Shâh.

No. 1455.

fol. 78, lines 13; size  $8 \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

محیط معرفت

## MUHĪT-I MA'RIFAT.

A treatise on Hindū gnosticism.

Author: Kīrpāl Dās کیرپال داس.

Beginning:—

عجز بسیار و نیاز بی شمار تسلیم بارگاه جمیلی که دیدند والا نگهان را  
بر جمال باجلالش یاری دیدن محالی است الخ \*

At the conclusion of the work the author says that he was the son of Rām Kīran, and adopted the *taḥalluṣ* 'Arif عارف. He was an inhabitant of Nārmaul in Shāhjahānābād, and belonged to the Dhūsar دھوسر sect of the Hindus. In the preface he gives us to understand that the work is an easy Persian version of Sadā Sheo's پوتھی سرورجی (1), and that he derived his materials from Bhagat Jog, Sankh Jog and other similar works. The work is divided into sixteen *Fasl*:—

- I. on fol. 2<sup>b</sup>: (1) فصل اول در بیان تعداد انفس و ذکر آن
- II. on fol. 3<sup>b</sup>: (2) فصل دوم در تبیین علم نفس و عمل اطراف  
و خواص آن \*
- III. on fol. 5<sup>b</sup>: (3) فصل سیوم در بیان رنگبای عناصر
- IV. on fol. 6<sup>b</sup>: (4) فصل چهارم در مقالات نیک و بد عزم سفر  
هنگام اخراج انفس و طریق شگون و منافع  
آن \*
- V. on fol. 7<sup>b</sup>: (5) فصل پنجم در باب دانستن ماهیت مریض  
و مطالب دیگر ماورای آن \*
- VI. on fol. 10<sup>a</sup>: (6) فصل ششم در معرفت حقیقت زندگی  
و مرگ پیش از وقوع \*
- VII. on fol. 12<sup>b</sup>: (7) فصل هفتم در معرفت لزوم کارهای وقت  
روانگی دم چپ و فائده آن \*
- VIII. on fol. 13<sup>b</sup>: (8) فصل هشتم در معرفت التزام کامعلی  
دم راست و نفع آن \*

- I.X. on fol. 14<sup>a</sup>: (۹) فصل نهم در معرفت کوائف ارزانی و قحط  
سالی \*
- X. on fol. 15<sup>b</sup>: (۱۰) فصل دهم در معرفت اثبات و نفی حمل  
و ولادت پسر و دختر پیش از تولد \*
- XI. on fol. 16<sup>a</sup>: (۱۱) فصل یازدهم در احکام غالب و مغلوب اهل  
محاربات و کیفیت بهجت جوگ \*
- XII. on fol. 25<sup>a</sup>: (۱۲) فصل دوازدهم در ذکر سانکه جوگ  
و رویداد آن \*
- XIII. on fol. 35<sup>b</sup>: (۱۳) فصل سیزدهم در کیفیات راج جوگ و  
اکتساب آن \*
- XIV. on fol. 42<sup>a</sup>: (۱۴) فصل چهاردهم در رویداد هتبه جوگ  
و اشتغال آن و سوال و جواب از مرشد \*
- XV. on fol. 58<sup>a</sup>: (۱۵) فصل پانزدهم در معرفت کیفیت اشنانک  
جوگ و ذکر آن \*
- XVI. on fol. 70<sup>a</sup>. (۱۶) فصل شانزدهم در بیان عرفان و توحید

According to several chronograms at the end the work was completed in A.H. 1167=A.D. 1754 in the time of 'Ālamgir II.

The MS. is an autograph copy of the author, who in the colophon says that he completed the transcription on Tuesday, the 21st of Muḥarram, A.H. 1182 at Quṭubpūr, in Rīwārī, at the request of one Sayyid Sa'īd 'Alī Khān.

A note on the fly-leaf says that the collation by the author was completed on the 15th of Ṣafar, A.H. 1182.

Written in fair Ta'liq.

## HISTORY OF CREEDS AND SECTS.

No. 1456.

foll. 258; lines 15; size  $9\frac{1}{2} \times 6$ ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

تبصرة العوام

## TABŞIRAT-UL-'AWÂM.

\* An account of various religious creeds and sects of the world, with special reference to Islâm.

Author: Sayyid Murtadâ 'Alam-ul-Hudâ السيد مرتضى علم الهدى.

Beginning:—

حمد و سپاس خداي را عز و جل که جمله موجودات را از عدم بوجود

آورد و از نيست به هست گردانيد \*

\* The author and the work are mentioned in Rieu i. p. 140, and iii. p. 1081<sup>a</sup>,—Supplement No. 7; W. Pertsch, Berlin Catalogue, p. 270; Ethé, Bodl. Lib. Catalogue, No. 1766: Ethé Ind. Office Lib. Catalogue, No. 2540, etc.

The author's name does not appear anywhere in the present copy. The beginning, the divisions, and the arrangement in our copy exactly agree with those of the copies noticed in the above-named Catalogues Drs. Rieu, Ethé and others are perhaps right in holding that the author lived about A.H. 653 A.D. 1255. It is evident that Muḥammad bin Muḥsin bin Murtadâ, entitled 'Alam-ul-Hudâ, who lived in the 17th century, and whose three treatises, viz. شعائر الايمان خلاصة كتاب حق گذار - سلاطة المعيار and جمال الدين have been noticed in the Bûhâr Lib. Catalogue, vol. i. No. 125, is quite different from the present author. The author of the Kashf-ul-Ḥujub, fol. 28<sup>a</sup>, ascribes the work to جمال الدين مرتضى ابي عبد الله محمد بن الحسن بن الحسين الرازي with the following remarks:—

تبصرة العوام في ذكر مذهب طوائف الانام لجمال الدين مرتضى

ابي عبد الله محمد بن الحسن بن الحسين الرازي وقيل انه من

تصانيف ابي تراب السيد المرتضى بن الداعي ابن القاسم الحسيني

الذي يروي عن شيخ الطائفة الخ \*



The work, conceived in a strictly Shī'ite sense, is divided into twenty six *Bāb*. as follows:—

*Bāb* I. Doctrines of the philosophers, on fol. 6<sup>a</sup>:

باب اول در مقالات فلاسفه و امثال آن \*

*Bāb* II. Doctrines of the magicians, on fol. 15<sup>a</sup>:

باب دوم در مقالات مجوس و دین ایشان \*

*Bāb* III. Doctrines of the Jews, Christians and Sabeans, on fol. 22<sup>b</sup>:

باب سوم در مقالات جهودان و ترسایان و صابیان \*

*Bāb* IV. The Islamitic sects, on fol. 27<sup>b</sup>:

باب چهارم در ذکر اهل فرقه اسلام و مقالات آن \*

*Bāb* V. The *Khawārij*, on fol. 35<sup>b</sup>:

باب پنجم در ذکر خوارج \*

*Bāb* VI. The *Mu'tazilah*, on fol. 46<sup>a</sup>:

باب ششم در فرقه معتزله \*

*Bāb* VII. Doctrines of Jahm bin Ṣafwān, on fol. 53<sup>b</sup>:

باب هفتم در مقالات جهم صفوان و اتباعش \*

*Bāb* VIII. Doctrines of the *Murjīs*, on fol. 55<sup>b</sup>:

باب هشتم در مقالات مرجیان \*

*Bāb* IX. Doctrines of the *Najjārīs*, on fol. 57<sup>b</sup>:

باب نهم در مقالات نجاریه \*

*Bāb* X. Doctrines of the *Karṛāmīs*, on fol. 59<sup>a</sup>:

باب دهم در مقالات کرامیه \*

*Bāb* XI. Doctrines of the *Mushabbihis*, on fol. 69<sup>b</sup>:

باب یازدهم در مقالات مشبیه \*

*Bāb* XII. Doctrines of the believers in transmigration, on fol. 81<sup>a</sup>:

باب دوازدهم در مقالات اهل تناسخ \*

*Bāb* XIII. Doctrines of the *Sunnīs*, on fol. 84<sup>b</sup>:

باب سیزدهم در مقالات سنت جماعت \*

The work, conceived in a strictly Shî'ite sense, is divided into twenty six *Bâb*. as follows:—

*Bâb* I. Doctrines of the philosophers, on fol. 6<sup>a</sup>:

باب اول در مقالات فلاسفہ و امثال آن \*

*Bâb* II. Doctrines of the magicians, on fol. 15<sup>a</sup>:

باب دوم در مقالات مجوس و دین ایشان \*

*Bâb* III. Doctrines of the Jews, Christians and Sabæans, on fol. 22<sup>b</sup>:

باب سوم در مقالات جہودان و ترسایان و صابیان \*

*Bâb* IV. The Islamitic sects, on fol. 27<sup>b</sup>:

باب چهارم در ذکر اضل فرقه اسلام و مقالات آن \*

*Bâb* V. The Khawârij, on fol. 35<sup>b</sup>:

باب پنجم در ذکر خوارج \*

*Bâb* VI. The Mu'tazilah, on fol. 46<sup>a</sup>:

باب ششم در فرقه معتزله \*

*Bâb* VII. Doctrines of Jahn bin Safwân, on fol. 53<sup>b</sup>:

باب هفتم در مقالات جہم صفوان و اتباعش \*

*Bâb* VIII. Doctrines of the Murjîs, on fol. 55<sup>b</sup>:

باب هشتم در مقالات مرجیان \*

*Bâb* IX. Doctrines of the Najjârîs, on fol. 57<sup>b</sup>:

باب نهم در مقالات نجاریہ \*

*Bâb* X. Doctrines of the Kar'fâmîs, on fol. 59<sup>a</sup>:

باب دهم در مقالات کرامیہ \*

*Bâb* XI. Doctrines of the Mushabbihîs, on fol. 69<sup>b</sup>:

باب یازدهم در مقالات مشبہہ \*

*Bâb* XII. Doctrines of the believers in transmigration, on fol. 81<sup>a</sup>:

باب دوازدهم در مقالات اهل تناسخ \*

*Bâb* XIII. Doctrines of the Sunnîs, on fol. 84<sup>b</sup>:

باب سیزدهم در مقالات سنت جماعت \*

*Tab. XIV.* Extracts of the third and fourth parts of the Suma the Malacca and the Sunda, on fol. 107.

• باب سوم در جزایر و بلاد هند •

*Tab. XV.* Extracts of the fifth and sixth parts of the Suma the Malacca and the Sunda, on fol. 108.

• باب چهارم در جزایر و بلاد هند •

*Tab. XVI.* Extracts of the Sunda, on fol. 112.

• باب پنجم در جزایر و بلاد هند •

*Tab. XVII.* Extracts of the seventh and eighth parts of the Suma the Malacca and the Sunda, on fol. 127.

• باب ششم در جزایر و بلاد هند •

• باب هفتم •

*Tab. XVIII.* Verse of the Suma about the prophets, on fol. 137.

• باب نهم در جزایر و بلاد هند •

*Tab. XIX.* Extracts of the second part of the Suma, the slaves, who are called by their enemies *Hishih*, on fol. 136.

• باب دهم در جزایر و بلاد هند •

• باب یازدهم در جزایر و بلاد هند •

*Tab. XX.* How to know truth from error, on fol. 179.

• باب بیستم در جزایر و بلاد هند •

• باب بیست و یکم در جزایر و بلاد هند •

*Tab. XXI.* The Inland sea, on fol. 185.

• باب بیست و یکم در جزایر و بلاد هند •

*Tab. XXII.* The story of Ragdale and of the two Shaghkas (Abu Baker and Umar) keeping Raimah out of the Prophet's inheritance, on fol. 191.

• باب بیست و یکم در جزایر و بلاد هند •

• باب بیست و یکم در جزایر و بلاد هند •

◦ *Bâb XXIII.* Some *Ḥadīṣ* with which the Sunnīs taunt the Imāmīs, and which the latter repudiate, on fol. 210<sup>b</sup> :

باب بست و سوم در احادیثی چند که اهل سنت بر امامیان تشنیع زنند که ایشان رد این احادیث میکنند \*

*Bâb XXIV.* Turpitude and impiety of the Banī Umayyah on fol. 236<sup>b</sup>.

باب بست و چهارم در ذکر بعضی از فضائح بنی امیه و زندقه ایشان \*

*Bâb XXV.* On disputes between the advocates of justice and those of predestination, on fol. 247<sup>b</sup> :

باب بست و پنجم در حکایاتی چند که میان اهل جبر و اهل عدل رفته است بر طریق سوال و جواب \*

*Bâb XXVI.* Questions with which the Imāmīs are taunted, on fol. 253<sup>b</sup>.

The work was lithographed, together with *Qīṣaṣ ul-'Ulamā* Teheran, A.H. 1304.

Written in fair *Nasta'liq*.

Not dated ; 18th century.

The seals of *Nawwâb Sayyid Vilâyat 'Alī Khân* and *Sayyid Khwûrshīd Nawwâb* are found at the beginning and end of the copy.

### No. 1457

fol. 279 ; lines 17 ; size 12½ × 7½ ; 8 × 4½.

دبستان مذاهب

### DABISTÂN-I MADÂHIB.

The well-known work giving an account of the different religions and sects of the East.

Author : *Mûbad Shâh* : مرید شاه.

Beginning—

ای نام تو سر دفتر اطفال دبستان الخ \*

Dr. Rieu, i. p. 141, who ascribes the work to *Mûbad Shâh*, has given a very learned and satisfactory account of the author, his life-

time, etc. Comp. also Ethé, Boll. Lib. Catalogue No. 1791; Ethé, India Office Lib. Catalogue, Nos. 2512—2517; J. Aumer, p. 126; Browne, Camb. Lib. Catalogue, pp. 120-1221. Text Editions, Calcutta, A.H. 1224; Teheran, A.H. 1260; Bombay, A.H. 1264, 1274, 1277 and 1279. Complete English translation by David Shea and Anthony Troyer, in three volumes, Paris, 1813. Text and English translation of the first Chapter by Fr. Gladwin, in 'New Asiatic Miscellany,' Calcutta, 1789, pp. 86-136, German translation of the same by E. von Dalberg, Wurzberg 1809.

English translation of the ninth Chapter by Dr. Leyden in 'Asiatic Researches,' vol. xl. pp. 106-120.

In the subscription of the British Museum copies, Add. 16,670 and Add. 25,819, the work is respectively ascribed to Mullā Muḥammad Amin <sup>محمد أمين</sup> and Mir 'Uṭ-Ṭāqūr 'Alī ul-Ḥusaynī, sur-named Muḥab Shāh <sup>محب شاه</sup> <sup>بنی الحسنی علی ربیع</sup>.

Muḥsin Rānī, to whom it has been generally ascribed, is only named, in some copies, as the author of a Rubā'ī, found at the beginning of the work.

The name of the author is not given in the work, but the name of Muḥab appears in connection with some verses (see fol. 268<sup>v</sup>, line 2 in the present copy and fol. 240<sup>v</sup>, line 9 in the following). According to Rieu i, p. 141, the author was born in Patna shortly before A.H. 1028=A.D. 1618. He professed the faith of the Šipāsīs, also known as Abādīs, a branch of the Pārsīs. He spent many years in Kašmīr and Lāhaur, A.H. 1010-1052=A.D. 1630-1642, visited Mašhad in A.H. 1053=A.D. 1631, Gujaraṭ, Sūrat, Ḥaydarābad, A.H. 1055-1059=A.D. 1645-1649, and lastly, Srikakul the capital of Kalingah, on the Coromandel Coast, A.H. 1061-1063=A.D. 1650-1652. The latest date mentioned in the work is A.H. 1063=A.D. 1652, in which he revised, with the assistance of some Hindu friends, the whole of his account of the Hindu system. The date of completion of the work is not given, but, according to Rieu *loc. cit* it was finished shortly after A.H. 1063=A.D. 1652 and before A.H. 1068=A.D. 1657.

Written in ordinary Nastaliq.  
Dated (A.H.) 1222.

No. 1458

foll. 244; lines 15; size  $13\frac{1}{2} \times 8\frac{1}{4}$ ;  $10 \times 6$ .

The Same.

Another copy of the same Dabistân, beginning as above.

Written in ordinary bold Nasta'liq.

Dated 10 Dulqa'd A.H. 1212.

A seal, bearing the following inscription, is found at the beginning of the copy  
 لسان السلطان محمود الدولة منشي محمد صفدر عليخان بهادر

No. 1459

foll. 507; lines 18; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

مظاهر الاديان

MAZÂHIR-UL-ADYÂN.

An exhaustive work treating of the history of the different religious creeds and sects of the world with special reference to Islâm-ism.

Author: Muḥammad Ridâ bin Abul Qâsim Ṭabâṭabâ'î محمد رضا بن ابوالقاسم طباطبائي

Beginning:—

حمدنا محدود و ثنائی غیر محدود مختص ذات مقدس کبریائی.  
 است الحق

The author, who adopted the *takhalluṣ* Najm, and was entitled, like his father, Najm-ud-Daulah Iftikḥâr-ul-Mulk Ḥusâm Jang, belonged to the Ṭabâṭabâ'î Sayyids of Isfahân. His ancestors came to India during the reign of Bahâdur Shâh. An account of the author is given in Rieu iii. p. 914<sup>b</sup>.

According to a marginal note on fol. 6<sup>b</sup>. the title of the work forms a chronogram for the year A.H. 1243=A.D. 1827 in which he commenced the work. The author says in the preface that he had passed fifty years at the time of writing this work. He then must have been born in A.H. 1193=A.D. 1779. He further observes that the present work is the first of his five *mujallids*, the other four of which are: (1) منظر العالم, also called خورشید لامع, a work on geography and astronomy (see Rieu iii, p. 1014); (2) مجمع الملوك a general history,

The *Maṣāhif*-ul-*Adyan* is divided into several *Bāb*, sub-divided into numerous sections. Each *Bāb* is preceded by some preliminary discourses on the soul, the senses, natural and positive theology, etc.

[illegible][illegible]

• ၁၅၇၂ ခု ၁၀ လ ၁၀ ရက်၊ နဂါးလဆန်း ၁ ရက်၊ နဂါးလ ၁၀ ရက်၊ နဂါးလ ၁၀ ရက် •

[illegible]

آتش، غلام، کراکس، کنز، مختوم، یوم، عقاب، نکر، در

\* على سقاية في ولاسيقة، الجبلية. on fol. 40<sup>a</sup>.

میتواند مشکلات از اسامی برخی و اسامی الهیاتی حکمای ذکر

\* See also fol. 43<sup>b</sup>.

\* *امام*، *طائفي*، *مستشرق*، *مؤرخ*، *احوال*، *مقتضى* on fol. 53a.

\* مکتبہ اسلامیہ، لاہور، ص ۵۶۵، ج ۱، ص ۵۶۵

\* 58a. fol. 50r, 51r, 52r, 53r, 54r, 55r, 56r, 57r, 58r, 59r, 60r, 61r, 62r, 63r, 64r, 65r, 66r, 67r, 68r, 69r, 70r, 71r, 72r, 73r, 74r, 75r, 76r, 77r, 78r, 79r, 80r, 81r, 82r, 83r, 84r, 85r, 86r, 87r, 88r, 89r, 90r, 91r, 92r, 93r, 94r, 95r, 96r, 97r, 98r, 99r, 100r, 101r, 102r, 103r, 104r, 105r, 106r, 107r, 108r, 109r, 110r, 111r, 112r, 113r, 114r, 115r, 116r, 117r, 118r, 119r, 120r, 121r, 122r, 123r, 124r, 125r, 126r, 127r, 128r, 129r, 130r, 131r, 132r, 133r, 134r, 135r, 136r, 137r, 138r, 139r, 140r, 141r, 142r, 143r, 144r, 145r, 146r, 147r, 148r, 149r, 150r, 151r, 152r, 153r, 154r, 155r, 156r, 157r, 158r, 159r, 160r, 161r, 162r, 163r, 164r, 165r, 166r, 167r, 168r, 169r, 170r, 171r, 172r, 173r, 174r, 175r, 176r, 177r, 178r, 179r, 180r, 181r, 182r, 183r, 184r, 185r, 186r, 187r, 188r, 189r, 190r, 191r, 192r, 193r, 194r, 195r, 196r, 197r, 198r, 199r, 200r, 201r, 202r, 203r, 204r, 205r, 206r, 207r, 208r, 209r, 210r, 211r, 212r, 213r, 214r, 215r, 216r, 217r, 218r, 219r, 220r, 221r, 222r, 223r, 224r, 225r, 226r, 227r, 228r, 229r, 230r, 231r, 232r, 233r, 234r, 235r, 236r, 237r, 238r, 239r, 240r, 241r, 242r, 243r, 244r, 245r, 246r, 247r, 248r, 249r, 250r, 251r, 252r, 253r, 254r, 255r, 256r, 257r, 258r, 259r, 260r, 261r, 262r, 263r, 264r, 265r, 266r, 267r, 268r, 269r, 270r, 271r, 272r, 273r, 274r, 275r, 276r, 277r, 278r, 279r, 280r, 281r, 282r, 283r, 284r, 285r, 286r, 287r, 288r, 289r, 290r, 291r, 292r, 293r, 294r, 295r, 296r, 297r, 298r, 299r, 300r, 301r, 302r, 303r, 304r, 305r, 306r, 307r, 308r, 309r, 310r, 311r, 312r, 313r, 314r, 315r, 316r, 317r, 318r, 319r, 320r, 321r, 322r, 323r, 324r, 325r, 326r, 327r, 328r, 329r, 330r, 331r, 332r, 333r, 334r, 335r, 336r, 337r, 338r, 339r, 340r, 341r, 342r, 343r, 344r, 345r, 346r, 347r, 348r, 349r, 350r, 351r, 352r, 353r, 354r, 355r, 356r, 357r, 358r, 359r, 360r, 361r, 362r, 363r, 364r, 365r, 366r, 367r, 368r, 369r, 370r, 371r, 372r, 373r, 374r, 375r, 376r, 377r, 378r, 379r, 380r, 381r, 382r, 383r, 384r, 385r, 386r, 387r, 388r, 389r, 390r, 391r, 392r, 393r, 394r, 395r, 396r, 397r, 398r, 399r, 400r, 401r, 402r, 403r, 404r, 405r, 406r, 407r, 408r, 409r, 410r, 411r, 412r, 413r, 414r, 415r, 416r, 417r, 418r, 419r, 420r, 421r, 422r, 423r, 424r, 425r, 426r, 427r, 428r, 429r, 430r, 431r, 432r, 433r, 434r, 435r, 436r, 437r, 438r, 439r, 440r, 441r, 442r, 443r, 444r, 445r, 446r, 447r, 448r, 449r, 450r, 451r, 452r, 453r, 454r, 455r, 456r, 457r, 458r, 459r, 460r, 461r, 462r, 463r, 464r, 465r, 466r, 467r, 468r, 469r, 470r, 471r, 472r, 473r, 474r, 475r, 476r, 477r, 478r, 479r, 480r, 481r, 482r, 483r, 484r, 485r, 486r, 487r, 488r, 489r, 490r, 491r, 492r, 493r, 494r, 495r, 496r, 497r, 498r, 499r, 500r, 501r, 502r, 503r, 504r, 505r, 506r, 507r, 508r, 509r, 510r, 511r, 512r, 513r, 514r, 515r, 516r, 517r, 518r, 519r, 520r, 521r, 522r, 523r, 524r, 525r, 526r, 527r, 528r, 529r, 530r, 531r, 532r, 533r, 534r, 535r, 536r, 537r, 538r, 539r, 540r, 541r, 542r, 543r, 544r, 545r, 546r, 547r, 548r, 549r, 550r, 551r, 552r, 553r, 554r, 555r, 556r, 557r, 558r, 559r, 560r, 561r, 562r, 563r, 564r, 565r, 566r, 567r, 568r, 569r, 570r, 571r, 572r, 573r, 574r, 575r, 576r, 577r, 578r, 579r, 580r, 581r, 582r, 583r, 584r, 585r, 586r, 587r, 588r, 589r, 590r, 591r, 592r, 593r, 594r, 595r, 596r, 597r, 598r, 599r, 600r, 601r, 602r, 603r, 604r, 605r, 606r, 607r, 608r, 609r, 610r, 611r, 612r, 613r, 614r, 615r, 616r, 617r, 618r, 619r, 620r, 621r, 622r, 623r, 624r, 625r, 626r, 627r, 628r, 629r, 630r, 631r, 632r, 633r, 634r, 635r, 636r, 637r, 638r, 639r, 640r, 641r, 642r, 643r, 644r, 645r, 646r, 647r, 648r, 649r, 650r, 651r, 652r, 653r, 654r, 655r, 656r, 657r, 658r, 659r, 660r, 661r, 662r, 663r, 664r, 665r, 666r, 667r, 668r, 669r, 670r, 671r, 672r, 673r, 674r, 675r, 676r, 677r, 678r, 679r, 680r, 681r, 682r, 683r, 684r, 685r, 686r, 687r, 688r, 689r, 690r, 691r, 692r, 693r, 694r, 695r, 696r, 697r, 698r, 699r, 700r, 701r, 702r, 703r, 704r, 705r, 706r, 707r, 708r, 709r, 710r, 711r, 712r, 713r, 714r, 715r, 716r, 717r, 718r, 719r, 720r, 721r, 722r, 723r, 724r, 725r, 726r, 727r, 728r, 729r, 730r, 731r, 732r, 733r, 734r, 735r, 736r, 737r, 738r, 73

• 69. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922

The history of all the prophets down to Muhammad is given in detail.

وہ کہتا ہے کہ اگرچہ وہ ایک عورت ہے لیکن وہ ایک عورت ہے جس نے اپنے آپ کو اپنے آپ کے لیے وقف کر دیا ہے۔

The history of 'Al has been dealt with in great detail, followed by the history of the Imams. •

ذکر مباحثات چند از عقاید اهل اسلام که به هفتاد و سه ملت منقسم  
fol. 399<sup>a</sup>, گشته اند \*

• ذکر اسمای بعضی از اقربای حضرت رسول و صحابه و مشهور تابعین و تبع  
fol. 403<sup>a</sup>, تابعین و متکلمین و مجتهدین \*

در ذکر مشاهیر و معارف مجتهدین که بعد از زمانه معصومین  
fol. 425<sup>a</sup>, بودند \*

در بیان تفرقه شدن در اصول و اخبار متعلق مذهب امامیه اثنا عشریه  
fol. 436<sup>b</sup>, و اسمای بعضی مجتهدین \*

در بیان منقسم شدن فرقه های مختلفه در اهل اسلام به هفتاد و سه ملت  
fol. 440<sup>a</sup>, و اسمای هر فرقه \*  
fol. 464<sup>a</sup>, در ذکر فرقه صوفیه \*

ذکر فرقه چند که در ظاهر بصورت مسلمان و در باطن بحسب اعتقاد و عمل  
fol. 494<sup>b</sup>, بی ایمان و پیر خلل بوده اند \*

A modern copy. Written in ordinary Indian Ta'liq. The colophon, dated 4 Shawwâl, A.H. 1272, says that the copy was transcribed by order of Mirzâ Khwurs̄hîd Qadr Bahâdur from the autograph copy of the author.

Scribe : دولت رای.



